A DISCOVRSE,

SHEWING

THE GREAT HAPPINESSE,

that hath, and may ſtill accrue to his Majeſties Kingdomes of

ENGLAND AND SCOTLAND,

BY RE-VNITING

them into one Great Britain.

In two parts:

BY JOHN BRISTOL.

LONDON,
Printed by *R. H.* for CHARLES DUNCOMB, dwelling in Little-Britain. 1641.

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THE GREAT
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of ENGLAND
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SCOTLAND,
by Being
re-united
into one great
BRITTAIN.
Quæ Deus Conjunxit
Homo separet.
London,
Printed by
Richard Hearn.
W. Marshall fecit 1641

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A DISCOURSE

TO
THE RIGHT
HONOVRABLE
the ESTATES now
assembled in both hou-
ses of the high Court
of Parliament.

THE sacred
Mottoes up-
on the Coins
of our late Sove-
A 5 raigne

raigne and *Solomon* King *James*, *Faciam eos in gentem unam*; and, *Quæ Deus conjunxit, nemo ſeparet*, might have deterred ſome turbulent ſpirits of England and Scotland, from violating their peace, cutting off the bridg from Twede, and hindering that inter-

tercourſe of amity, which to Heavens and Britaines glory, we no leſſe happily than long enjoyed: but Tongues and Pens, (I wiſh I could not ſay Swords) have beene too buſily imployed to untie that Gordian-knot, which a good God, and a pious King had

had made ſo firme: Some in theſe Earth-quakes of State have laboured to underprop the houſes of both Realmes, others to pull them downe, ſaying, as of Jeruſalem, *Downe with it, downe with it, even to the ground:* Nay, *I* feare, the ſame hand

hand that hath held a Spade, pretending to build a Wall, hath held a Sword to kill a Subject. Wee need not send to Ireland for poyson to kill two kingdomes, we have too much within our selves. Poetry and Oratory (such is the corruption of wit)

wit) can make *Candida de nigris, & de candentibus atra*; like Dogs, they can either bite the ſore, or licke it; or like Knives, that can both ſpread a plaiſter for a wound, and make a wound for a plaiſter: The Poet *Juvenal* ſpeaking of *Alexander* the great

great comming to ſee *Diogenes*; (*Senſit Alexander teſta cum vidit in illa Magnum habitatorem*, *&c.*) takes away the title of *Magnus* from the King, and gives it to the Cynicke: and have not we thoſe that ſtrive to make great Britaine Little, putting

Alexan-

Alexander from his Bucephalus, and ſetting beggars on horſe-backe? I feare we have. There are too many Empiricks among us, whoſe delight is rather to kill than cure; but You who are the Colledge of Phyſitians for the preſervation of the body

body Politicke, will make no Anatomies but of condemned persons by Law executed, and by inquiry into the bad, labour for the safety of the good: Let it not be said that this day a Tribe is wanting in our Israel. What though, as judicious *Weemes* saith,

ſaith, the Scots and Engliſh be as Samaritans and Jewes? We have no *Reboboam*, why ſhould we have a *Jeroboam*? We have no rigor, why ſhould we have a revolt? There may bee a good Samaritan which may take charge of the wounded man, when

a Prieſt and Levite may paſſe by on the other ſide. Let not the Union of Britaine be cut off, if it may bee preſerved: binde up the bones that are broken, and make them whole; ſo ſhall God binde up your ſouls in the Rowle of the living.

I doubt not but much good may bee gotten by a ſerious perufall of this enſuing Tractate: Sure I am it will not be wholly uſeleſſe to candid, pious, & unprejudiced mindes, who ſhall finde it as fit as neceſſary for theſe times. I ſay no more, but with heart and

and hands lift up to heaven, pray, that as you are Treasurers of the Weale-publique, God will be pleased to crowne your publique endeavours, to the everlasting peace and welfare of this Church and Common-wealth, that his sacred Majesty and Royall

Royall Off-ſpring may ever bee glorious, and that all his Kingdoms and Provinces may flouriſh, to the terror of Foes, and the endleſſe comfort of all true loving Subjects.

The

THE EPISTLE to the READER.

IT *was no blessing, but a curse, when the ten Tribes revolted from* Rehoboam: *Division*

Division is good in Musicke, ill in Kingdomes; and if confusion of Tongues ruine a Babel, confusion of Hearts will ruine a Bethel. Scotland may say to England, as Lot to Abraham, We are brothers; yet when love cannot continue, except their bodies discontinue, the

one

one of neceſſity muſt goe to Sodome, a Land deſtinated for Fire and Brimſtone. Single Kingdomes, like fooles bolts, are ſoone ſhot away; but conjoyned, as in a ſheafe, not eaſily broken. It was the happineſſe of our late Soveraigne King James *of bleſſed memory, to*

a make

make a bridge over the Tweed, not of Wood or Stone, but of Englisſh and Scottiſh hearts, cemented with ſtrong affection: It was indeed a happineſſe, to make two ſpots of Earth, two little Kingdomes, one Great Britain: thus in building, a ſecond ſtory makes a Hovell

a Houſe, though there be neither painted, nor carved Image in it, no fretted roofe, no gold nor ivory. Caſtor *and* Pollux *ſprung from one Egge, and their ſigne is one* Gemini: *Thus is the Unity of Brethren exalted even to a Conſtellation. That which ſome years ſince*

was a motion, bred some few moneths since a commotion; namely, a necessity of separation betweene England and Scotland: which difference might better have beene decided with an Olive branch than a Sword, as I hope time ere long will make manifest. What happi-

happineſſe hath the Union of two Houſes brought forth in this one Kingdome? and if there bee ſuch happineſſe in the Union of Houſes, what will there be in the Union of Kingdomes? a thing which might bee as eaſily continued as compaſſed, if ſome turbulent ſpirits did

not disturbe the peace of Sion.

This ensuing Treatise I could not but publish, as knowing it to be so soveraigne a Medicine for the Maladies of these Times. Wherein, (Gentle Reader) if thou finde as much benefit, as I delight; I thanke God, and the Author;

Author; I have my reward.

Farewell.

SVNDRY OBIECTIONS against this enſuing Treatiſe.

THE Objections pretended againſt this Treatiſe, are divided into foure ſeuerall natures or kindes:

The first objection is, matter of generality or common reason.

The second is, matter of Estate domestique and inward, or matter of Law.

The third is, matter of Estate forreine, or matter of intercourse, or commerce.

The fourth is, matter of Honor or reputation.

The matter of generality, or common reason is concerning all in generall.

rall, is alſo divided into two parts:

Firſt, that there is, nor can be pretended no cauſe of the change.

Secondly, that there is no preſident of like change, neither ancient, nor moderne, forreigne, or domeſtique.

The firſt Objection therefore is: that in conſtituting or ordaining of any innovation or change, there ought to bee conſidered

der eyther a generall ne-ceßity, or evident utility: but that we finde no griefe in our preſent eſtate, and foreſee no advancement to a better condition by this change; and deſire that it may be ſhewed unto us.

The ſecond Objection: that we finde no preſident at home nor abroad, of uniting or contracting of the names of two ſeverall Kingdomes or States into one

one name, where the Vnion hath growne by marriage or blood. And that thoſe examples which may be alleaged, as far as wee can finde, or underſtand, are but in the caſe of Conqueſt.

Matter of Eſtate domeſtique, or inward, or matter of the Law, is divided into theſe three maine heads following.

The firſt, that the alteration of the name of the

King

King doth inevitably and infallibly draw on an erection of a new Kingdome or estate, and a dissolution and extinguishment of the old; and that no explanation, limitation, or reservation can cleare or avoid that inconvenience, but it will be full of repugnancy and ambiguity, and subject to much variety and danger of construction.

The second is, an enumeration or recitall of the speciall or severall confusi-

ons,

ons, incongruities and miſchiefes, which will neceſſarily and incidently follow in the time preſent.

As in the ſummoning of Parliaments, and the recitals of Acts of Parliament.

In the Seals of the kingdome.

In the great Officers of the kingdome.

In the Lawes, cuſtoms, liberties and priviledges of the kingdome.

In the reſidence and holding of ſuch Courts as

follow

follow the Kings person, which by this generality of name may be held in Scotland.

In the severall and reciproque oathes, the one of his Majestie at his Coronation, which is never iterated; the other in the oathes of allegiance, homage, and obedience, made, and renewed from time to time by the Subjects.

All which Acts, instruments, and formes of policy and government, with

a multitude of other forms of Records, Writs, pleadings and instruments of a meaner nature, run now in the name of England, and upon the change would be drawne into incertainty and question.

The third is, a possibility of alienation of the Crowne of England to the line of Scotland, in case his Majesties line should determine: (which God of his goodnesse defend) For

if

if it be a new erected kingdome, it must goe in the nature of a purchase, to the next heire of his Majesties fathers side.

The matter of State forreine, or matter of intercourse and commerce, consisteth of these three points following.

The first is, that Leagues, Treaties, forreine Freedomes of trade and traffique, forreine contracts may be drawne in question, and made subject to

quarrell

quarrell and cavillation.

The ſecond is, that the Kings precedency before other Chriſtian Kings, which is guided by antiquity of Kingdomes, and not by greatneſſe, may be endangered, and his place turned laſt, becauſe it is the newest.

The third is, that the glory and good acceptation of the Engliſh name and nation, will be in forreine parts obſcured.

The

The matter of honour and reputation ſtandeth chiefly upon theſe foure maine heads, or points following.

The firſt is, that no worldly thing is more dear to men then their name: as we ſee in private families, that men diſinherite their daughters to continue their names; much more in States, and where the name hath been famous and honourable.

The ſecond is, that the contracted

contracted name of Britaine, will bring in oblivion the names of England and Scotland.

The third is, that whereas now England in the ſtile is placed before Scotland; in the name of Britaine that degree of priority or precedence will be loſt.

The fourth is, that the change of name ſeem harſh at the firſt, in the popular opinion, and ſomething unpleaſing to the Countrey.

The Objections.

THeſe precedent objections, and many other pretended againſt the happy uniting of theſe two famous kingdomes of England and Scotland, the Reader ſhall finde ſufficiently anſwered in the enſuing Treatiſe, by the Author, to his full ſatiſfaction and content.

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THE RE-MARRIAGE Of two famous Kingdomes, ENGLAND and SCOTLAND:

Reduced into one Great Brittaine, by the providence of one God, the piety of two Kings, the unity of both Nations. By way of answer to former Objections.

By IOHN BRISTOL.

IT was long before the Objections against the intended happy union of both the Realmes came

came to my hands: but having read them, I could not hold my hand from writing to remove & cleare them; eſteeming them only as great ſhew of big logs laid in the way, betweene the two eminent markes ſhot at by the ſoveraign Vnitor, namely, honour and happineſſe: the one inſeparably inherent in his moſt royall perſon: the other, aſſuredly intended for Subjects benefit: which things

things in apparant utity, or urgent neceſsity the Objectors deſire to be ſhewed them: for whoſe ſatisfaction, I have briefly examined, and anſwered every objection.

The Objectors finde no preſident at home nor abroad, of uniting or contracting of the names of two ſeverall Kingdomes or States into one name, where the Vnion hath growne by marriage or blood:

and ſay, that the examples which may bee alleged, are but in caſe of Conqueſt. But I remember, that Charles of France the eighth, as *Comineus* mentioneth, taking to wife the heire of little Brittaine, annexed it to the Crowne of France, ruled it by lawes, cuſtomes, and priviledges of France, and gave the Nobles thereof place in Parliament in France: for union is a ſtrong keeper

of

of Imperiall Soveraignty, and is the very sinewes of Weale publique. But as *Tacitus* saith, By divers lawes, over diverse Nations subject to one King, *Quicquid est authoritatis crebis destruitur contradictionibus.*

Charles the fifth united in the common name of Spaine divers other his kingdomes, whereof two of them, namely, Aragon and Castile, descended to

him in right of blood. For he well knew, that the moſt eminẽt in dignity is moſt honored by Vnity: and that this is truly called Prudence, even the electing, or rejecting, the continuing or changing of formes, and uniting kingdomes, according to time, place, or perſons: which great vertue is not alwaies contained in certaine and the ſame bounds, but altereth it ſelfe as occaſion ſerveth, in reſpect

ſpect of forenamed circumſtance.

But the Objectors acknowledge uniting of Kingdomes in caſe of Conqueſt. I marvell they doe it not much more by right of blood: for in that Vnion of conſtraint, there is ever doubt, and dread for continuance thereof, as is well ſaid: *Malus cuſtos diuturnitatis metus*: but in this by right of blood, God giveth bleſſing to natures work.

Firſt, in the greater majeſty of the high and ſupreame Governour, where one mighty Monarch is of more command and power, than a King of divers diſtinguiſhed Kingdomes.

Secondly, in the more facility of the government, where people under like lawes, are more eaſily ruled, than under divers laws.

And thirdly, in the more ſecurity of the governed, who being led with

with like equity of lawes, will one love and ſtrengthen the other: but being divided, doe oftentimes undermine, and practiſe ſubverſion one of the other. *Vires imperii in conſenſu ſunt obedientium: tolle unitatem, & omnis imperii contextus in multas partes diſſidet.* Which conſideration made King Henry the eighth rightfully aſſuming the title of King of Ireland, by voluntary

Vote in Parliament of the Lords and Commons of that Kingdome, (albeit the Kings of England were before that time, but called Lords of Ireland) yet now changing his Stile, to endeavour by juſt lawes to cauſe the Iriſh change as well their apparell, as language, and divers their old formes and former lawes, and to reduce them into forme of Engliſh faſhion, even

againſt

againſt their former cuſtomes and conditions. It is then a matter not only of utility and neceſsity, but alſo of reaſon and juſtice, that a King in right of blood holding two Kingdomes or States, doe unite & contract them into one name and nature, ſpecially Kingdomes of one continent, and which in ancient times were but one, till ambition and contention divided them.

them. And this may ſtand for anſwer to the Objectors firſt maine head of matter, of Eſtate inward.

Now where it is farther alleaged, that the alteration of the name of the King, doth inevitably and infallibly draw on an erection of a new Kingdome, and a diſſolution and extinguiſhment of the olde: herein verily I think the matter is much miſtaken; for the change of name,

name, is not ſo rightly to be tearmed alteration or new erection, as reſtitution and reparation both of name and honor: for divers his Majeſties moſt noble Progenitors, have heretofore been entituled (as Chronicles tell us) Kings of all Britaine: as *Henry* the ſecond, King of all Britaine, Duke of Gaſcoine, Guien, and Normandy, whoſe ſon *Iohn* had alſo in his Coine ſtamped, as is to be

be ſhewed, *Johannes Rex Britonum.* And before the conqueſt of the Saxons, it is certaine that the whole Ile was called by the name of Britain. But Saxons entring at diſadvantage of that mighty Nation, conſumed by death and famine, conquering the remnant of people of famous Britain, enforced them to diſtinguiſh and divide themſelves by flying into mountaines and fortified places.

And

And afterward King Egbert, utterly to roote out the remembrance of great Britaine, commanded that the Land ſhould be called no more by that name, but England, and the people, Engliſhmen. But Egbert is dead, his power weake, nay none at all: let none therefore feare to reſtore his Country to his olde name, and ancient honour: for Egbert, I ſay, is dead, and

and King CHARLES liveth, *Et vivat & vincat Rex Carolus.*

This, I say and enforce againe, is a matter also reasonable, just, utile, and necessary, seeing the Soveraign bringeth in no innovation of a new name, but restitution of the old, no dissolution, but fortification, whereto I know none will subscribe, which either envy the Kings greatnesse, or kingdomes happinesse.

But

But let none marvell, why it hath not this long time been reduced into his former name: for the diversity of kingdomes, being made divers by war and conqueſt, and having heretofore divers Kings, could not in reaſon or juſtice endure it, nor under any colour of utility, or neceſsity, undergoe, or conclude it.

But now ſeeing our ſoveraigne Lord the King, being rightfully

deſcended

deſcended of all thoſe Kings & Princes, which heretofore raigned and ruled in England, Scotland, or Wales; as he only hath power to reſtore all into one to former title and dignity, ſo let none thinke this his Princely and juſt pleaſure, a new erection, but reſtitution of olde; where it is more reaſonable and juſt, to extinguiſh the name of leſſer continuance, then the name which had conti-

continued and been famous by the ſpace of 1137. yeares before Chriſt, and 688. after his Incarnation, which whole computation commeth to 1825 years. And where it is moſt honourable by juſt deſcent in right of blood, not only to change, but to aboliſh the name impoſed by a Conquerour to the diſhonour of a Nation: and where, for ought I underſtand, the

the matter is not so difficult, nor of that inconvenience and danger, but may with much ease and safety be done with *salvo jure*, or other reservation and explanation, as the wise and learned in the lawes can at large devise, when they list, *sive nova excogitent, sive antiqua restituant.*

But for example, I bring the uniting of Dane-Lex, and Mercia-Lex, by *Edward* the Con-

Confeſſor, which was not prejudiciall to any, that ever I could reade, but profitable and needfull to all, in the aboliſhing of divers old lawes, and ordaining divers new, and making Lawes to all, all one: done no doubt with due reſpect to weale publike, with needfull limitation and due conſideration of men, matter, time, place, and other circumſtance. Neither doth any new erecti-

erection and extinguiſhment of olde, ſo neceſſarily conclude inconvenience full of repugnancy, danger of conſtruction and confuſion, as is pretended: but may in this caſe (*ubi beata omnium vita moderatori eſt propoſita*) as eaſily bee cleared and avoided, as it was when the principality and Country of Wales was by Parliament incorporated and united unto the Kingdome of England,

land, and all the Inhabitants thereof made equall in freedomes, liberties, rights, priviledges, lawes, and n all other reſpects to the naturall ſubjects of England, and all inheri ances made of Engliſh tenure, to deſcend without diviſion, or partition after the manner of England: and the Lawes, Statutes, and Ordinances of the realm of England, commanded to bee executed and

and put in practise within the country and Principality of Wales. So as now in this new erection and dissolution of the old, the Welshmen with us, and we with them, acknowledge joyfully, one only Governour, and one only government, where the majesty of the Governour is equally *supra nos*, and the justice and equity of the government equally *pro nobis*: where is

certus

certus ordo in jubendo & parendo. Which certain and the ſame courſe and order of commanding by the King, and by his Lawes, and of obedience in ſubjects, is a ſtrong tye, and as it were a vitall ſpirit, holding in one infinite thouſands: where *Regere*, as the Philoſopher ſpeaketh, is reckoned *inter neceſſaria*, and *Regi inter utilia.*

Againe, could ſeven kingdomes of Saxons

bee reduced into one, and in good time, all their divers Lawes, whereby the diverſe ſubjects of thoſe ſeven divers kingdomes were diverſly governed, bee brought into one forme of civill government without repugnancy, ambiguity or dangers, and ſhall we thinke it a matter of ſuch difficulty, to unite onely two kingdomes, which doe not much differ in manners, lawes and cuſtomes;

ſtomes; ſaving ſuch laws & cuſtomes as were formerly ordained on each part one againſt another, when they were enemies, or ſcarce friends one to the other? Which laws doubtleſſe all will ſay, muſt bee abrogated, that in further proceeding to union, wiſe men, with grave conſideration may conclude it, for good of both Nations, without offẽce, as in former times much more hath bin done with leſs adoe.

An Empire of many kingdomes thus reduced into one, is not unlike the Firmament of heaven, which God hath adorned with the two great lights, the Sunne and Moone, and other Starres, even the whole army and harmony of the heavens in one Firmament. Who ſo throweth a ſtone againſt heaven, ſaith the Wiſe man, it will fall upon his owne head. And if any one ſtanding

alone

alone from the reſt, ſpeaketh againſt and oppugneth this Vnion, better it were (ſaving my charity) that *Vnus ille periret, quam Vnitas.*

Touching the enumeration and recitall of the ſpeciall or ſeverall confuſions, incongruities and miſchiefes, which in the Objections are in the ſecond place, of matter of Eſtate inward, pretended, I briefly anſwer, that there is no feare of

confuſion in true and perfect Vnion. Which thing the mighty *Alexander*, renowned for fortitude and policy, well knew, who is much commended by *Plutarke*, that (where *Zeno* chiefe of Stoickes framed an Idea of beſt Common-wealth, ſuch as was not divided by countries and contrary cuſtomes, but was as all one, of one kinde of life, and as one flocke feeding in one paſture, under

under one ſhepheard) *Alexander* I ſay, put that in practiſe which *Zeno* but imagined: for ſaith *Plutarke*, not as *Ariſtotle Alexanders* Maſter taught him, ſo did hee, living as a father to the Grecians, and cruell Commander over Barbarians, reſpecting ſome, and neglecting others: but he reconciled all into one, mixing mens lives, lawes, names and marriages together,

and perſwading that none were Aliens and ſtrangers among his ſubjects, but ſuch as were evill men, accounting all good men, as one man.

Now I conclude this point, that there is no confuſion, incongruity, or miſchiefe to be feared in that Vnion, where our moſt rightfull King ſitteth, not by conqueſt of ſword, but by right of royall blood, in the ſeate of his moſt noble

Pro-

Progenitors: and not as *Alexander*, who by conqueſt ſate in the ſeate of *Darius* among Perſians: nor as *Xerxes* who joyned Aſia and Europa together with a woodden bridge over Helleſpont: but as all other moſt mighty Governours, and the beſt kings have (by a golden bridge of likeneſſe, of love, of equity, of laws, and of common comforts of ſociety and joy, (all which were both

profitable and needfull) joyned together two or more kingdomes, for their owne greater honor, and ſubjects more undoubted happineſſe.

Which thing likewiſe that noble and valiant Trojan *Æneas* long ſithence put in uſe, who by Vnion, even of divers nations, *Omnis eodem nomine, & eodem jure Latinos vocavit.* And thereby as *Livie* reporteth of him, he made many

ny and divers nations as one people, moſt familiar, and moſt friendly together.

Doe not divers Sunbeames come from one Sun, and all they of one nature? Are not divers lines drawne from one Center, and all they of one faſhion? Are not divers boughes from one tree, and all of the ſame ſubſtance? And may not divers people under one Prince, though they are divided in perſons, yet

yet be united in Lawes? and though they bee ſundred in Countries, yet be knit together in hearts, ſpecially if emulation cauſe no incongruity, nor diſorder confuſion, nor ſtrife miſchiefe, only with ſaving each mans honor, with continuance of each good cuſtome, and with furtherance and eſtabliſhing the common good of weale publique?

The king is the coun-

tries

tries Parent, who by Vnion, *non ſervos, ſed cives cogitat*: and as *Iupiter* was ſaid to be *Rex omnibus idem;* ſo would his Majeſty be *idem omnibus*, one head to one body. Wherefore if hee deſire to unite the two kingdomes, and to account them one, and as one beloved ſonne (whoſe life is deare, and whoſe happineſſe joy to him) that all ſubjects as one ſonne, in common apparant utility,

lity, might participate common patrimony of juſt Lawes for Weale publike, let none be ſo hardy (with the harlot in the daies of *Solomon*) to ſay to the King our common parent; Divide the childe, and cut it into two parts; leſt ſuch diviſion part that into two, which God in nature firſt made one: and now in his greater goodneſſe hath reſtored, in the royall perſon of our gracious

King

King into one: what God hath ſo joyned together, let no man put aſunder. For hereof may ariſe plaine incongruity, and fearefull inconvenience, which may farther grow into confuſion and miſchief.

Only I pray them, which object againſt the happy Vnion, to ſet before their eyes, and to conſider with their hearts, the grievous contention betweenthe diverspeople of

of the kingdome of Iſrael and the kingdome of Iudah: for albeit the two kingdomes were united in the perſon of *David* their king, yet for want of more perfect Vnion in lawes and love, there aroſe heart-burnings on both ſides: for Iſrael complained: The men of Iuda have ſtolne the king from us: and they of Iuda challenged, that the king was nearer in blood to them, than to Iſrael: and

and Iſrael againe replyed, that they had ten parts in the king, and therefore had more right to him. But what in the end grew of this contentiõ& emulation? conſider I pray, and prevent ſuch inconvenience and miſchiefe: there was not any one among the Tribes in the ſecond generation that followed the houſe of *David*, but *Iuda* only: *Omen avertat Deus.*

When I was but a yong

yong ſcholer, I learned to call that æquivocation, which was *Corpus monſtroſum*, under one name of divers formes: as *homo pictus*, and *homo vivus* agree in the name of man, but not in the ſame reaſon, definition, and nature: ſo I can call the agreement of Engliſh and Scottiſh only in ſubjection to one Soveraigne, but without farther Vnion of lawes and true love, not lively and indeed, but

but painted and in ſhew; not ſubſtantiall, but æquivocall; not reall, but nominall: namely, in the King, as in the head, which is but one: but not in themſelves, as in the body, which likewiſe is, or ſhould be but one. This is true incongruity, wherof may ariſe ſuch farther feareſull inconvenience, as I wiſh may bee to them that hate the State, and the experience thereof unto the K. enemies.

Touch-

Touching the particulars of confuſion, &c. ſurmiſed by the Objectors, I briefly anſwer: firſt, that exception taken of ſummoning future Parliament, is not worth anſwer: for the ſtile and title of the king changed, may change alſo in future Writs.

Secondly, the changing of the Seale, is only charge of a new cut.

Thirdly, the great old Officers of the kingdome, when they (yet moſt

moſt worthy of office) doe hereafter weare out, the kings Majeſty ſhall afterward by this Vnion, have more choice to prefer the worthieſt: for his Majeſty by this Vnion ſhall gaine more choice for all the publike ſervices, to be performed either at home or abroad. Neither may it be reaſonable for any man, for private or particular reſpects to repine thereat: like to *Cato* his ſon,

ſon, who feared leſt by his fathers marriage he might leeſe ſomewhat of his patrimony, and therefore murmured leſt his father ſhould beget more ſons : but had his anſwer with a ſound reply unanſwerable : Son, I deſire to have more ſons like thy ſelfe, good Citizens, and ſerviceable for the Common weale.

Fourthly, touching lawes, cuſtomes, liberties, and priviledges, it

it is to be wiſhed that the rigour of ours were ſomewhat qualified, and the liberty of theirs ſomewhat reſtrained: neither is it a new thing, in ſo large a kingdome, that ſome ſhould be more enabled and honoured with priviledges than others, according to the Kings good pleaſure, in whom dwelleth, and from whom is derived all true honour.

Fifthly, the feare of reſidence

reſidence, or holding in Scotland ſuch Courts as follow the Kings perſon, is the ſelfe ſame, as if we feared, that without Vnion the king would hold perſonall Courts in Cornwall: or as if wee doubted that ſuch Courts, when our former Kings were perſonally in France, were not for all that kept at Weſtminſter. The ſeat of judgement is the ſeat of the houſe of *David*, thither

thither the Tribes goe up, and there the peoples feet ſtand, even in the gates of Ieruſalem; which Ieruſalem is a City that is at unity in it ſelfe: at unity concerning matters of religion, at unity in matters touching publike juſtice and government: therefore the King began his Pſalme 122. I was glad when they ſaid to me: We will goe, &c.

Laſtly, the exception taken againſt Vnion becauſe of the Kings oath at his Coronation, which is never iterated, is grounded on the ſelfe ſame reaſon: as if it were alſo alleadged, that becauſe his Majeſtie ſweareth to maintaine ancient and fundamentall lawes, therefore upon circumſtance of time and occaſion he might not alter any Law: but let it be remembred, that the Kings

Kings oath concerneth the Lawes and not the title, and we know the Lawes may be preſerved, though the title be altered.

And as for Subjects, I doubt not, but they may without danger, at the pleaſure of the King, ſweare their allegeance and doe homage and obedience after reſtitution of title, reformation of law, and Vnion of Kingdomes.

And ancient Records doe no more leeſe their force by the change of England into Britaine, then by change of King IAMES into King CHARLES.

And there is no more incertainty of pleadings, inſtruments, and writs, than when a plaintife deceaſeth after ſeven yeares ſuite, his heire is put to begin, & commence his ſuite anew, & in other name.

The heart of objecti-

ons

ons againſt Vnion being halfe broken, let us enter into the third conſideration of matter of State inward, where is objected a poſsibility of alienation of the Crowne of England to the Crowne of Scotland, in caſe his Majeſties Line ſhould determine. But bleſſed bee God, our gracious Soveraigne King is bleſſed with a plentifull iſſue, and hath yet much farther hope. And I hope

(for which I pray night and day) that his Majeſties royall Iſſue ſhall not faile, ſo long as the Sun and Moone endureth. Nevertheleſſe, if ſome will not labour of the common bane of good wits, which is rather to diſpute, than obey; and rather to reaſon beyond reaſon, than yeeld to reaſon, (*more magis quàm judicio*) they may herein alſo eaſily anſwer themſelves, that in uniting the

the two kingdomes, the ſecond place in ſtile may be rather drawne to the next of blood in our Land, than the kingdome of England bee transferred to one farther off frõ the Stem.

Which thing, neither *Henry* the ſeventh nor *Henry* the eighth doubted, the one ſeeking to marry his eldeſt daughter Lady *Margaret* to King *Iames* the fourth of Scotland, hoping if his heire male

failed, by that meanes to unite Scotland to England. And the other having his whole drift, to match his Sonne Prince *Edward* to Queen *Mary*, foreſeeing in his providence the ineſtimable benefit of uniting the two kingdomes: for which cauſe many of the Nobles of Scotland, gave faith to doe their beſt endeavours. But it is a ſtrange doubt, and caſt beyond the Moone, to imagine,

gine, that Vnion of the two kingdomes doth ſo confound the State, and change the tenure, to bring it ſo into caſe of purchaſe, as it will neceſſarily ſubject England to Scotland, eſpecially if his moſt excellent Majeſty, of his ſingular tenderneſs and love to this his Realme of England, be pleaſed to effect and eſtabliſh, that in caſe his Royall Iſſue (which Almighty God of his infinite

mercy defend) ſhould faile, that then by this happy intended Vnion, the Realme of Scotland ſhould for ever be and continue indiſſolubly united, and annexed to the lawfull and rightfull inheritance, and ſucceſsion of the Crowne of England, in the blood royall of the ſame.

Now touching matter of State forreine, in anſwer to the firſt objection: I am well aſſured,

assured, that our forreine affaires were at worst in the opinion of all, at the decease of our late Queen, and our entercourse utterly decaied with many Princes: so as we need a kind of present renewing, which may be cõcluded as wel under title of King of all Britain, as of England.

To the second it is easily answered, that the King loseth no precedency of place, as is imagined, specially antiquity

tiquity (as in the Objections is alleadged) guiding it, and not greatneſſe. For the Succeſſor to King *Arthur* of Britaine, will bee worthy in the opinion of the whole world, of better place, then King Egbert of England.

To the third, that if the name of England (as is imagined) be obſcured, the name of famous and great Britain will be illuſtrate, memorable in times paſt to

all

all the then knowne Nations of the earth.

Touching matter of Honour, it is certaine and evident, that the name of England, though it hath beene worthily moſt famous and great, yet is not equall to the title of great Britaine, when England and Scotland are reunited, either by reaſon of honor, or of power. All Hiſtories remembring unto us, that the Britaines long time

time reſiſted the mighty force of Romaines, Lords, and Conquerours of the world. And albeit ſome fathers can be content to diſinherite their own daughters, to continue their names, (as is inferred in the objections) and therfore inforced, ſhold be much more in States, ſpecially where the name hath beene famous: yet for my part, I account ſuch parents unkind and unnaturall, where

where ſelf-love of their name, maketh them forget themſelves, and forſake their owne fleſh. I will not urge here the law of God, of nature, and of moſt nations where daughters inherite, & names grow extinguiſhed. But this is a vaine reſpect only of name, wherof is ſpokē; to get a name on earth, and to think their name ſhould never be put out: whereas ſo many countries, ſo many people,

ſo

ſo many perſons, have either loſt or left their former name, and moſt willingly have been called by another name. *Gaudet cognomine terra*: (*Virgil Eneid. lib. 6.*) That countrey rejoyced to be called by a new name: how much more ſhould our Land imbrace this name of Britaine; and yet not new, but indeed his old proper name renewed, and as it were redivived and reſtored from the dead.

dead. Or be it ſimply loſſe only of a bare tranſitory name; yet as the Prophet *Eſay* ſpeaketh, Chapter 56. ver. 3. Let not the Eunuch ſay, Behold, I am a dry tree, my name ſhall periſh with mee. Let us rather regard that name which God promiſeth to them that ſerve him, ſaying, (*Eſay* 65. ver. 5.) Even unto them will I give in my houſe and within my pallaces, a place and a name better than

than of ſons and of daughters : I will give them an everlaſting name which ſhall not be put out.

The argument of Oblivion deſerveth no anſwer, but ſilence and forgetfulneſſe : and yet I doubt not, but famous acts of Noble Engliſh men, will as well by Chronicle bee remembred to poſterity, as the glory of renowned Britaine Record remaineth to this day,

day, neither will either be forgotten to the worlds end.

The Stile of England now placed before Scotland, doth no way prejudice the Vnion by losse of precedency: for when all is one, there is no subsequence: onely Honor is due to him, who is to be honoured; and much honour to him, that is much to be honored: which thing in the Vnion may easily bee provided for, and

and other pretended inconveniences prevented.

Laſtly, the Prejudicating the popular opinion, to whom (as is objected) change of name will be harſh and unpleaſing, is in mine opinion a wrong done, and imputation laid upon the people, who I know (for the moſt part) being a wiſe nation, and (I am ſure) moſt loving ſubjects to the Kings Majeſty, have learned

learned obedience and duty, and will therefore rather joy in the content of their good and gacious King, then any way murmure at his demand: knowing, that the Empire, (as *Livie* ſpeaketh) is *firmißimum*, when *ea gaudent obedientes*, who doubtleſſe with one voice and heart ſubmit themſelves, and ſay to their Soveraigne: *Eſto nobis ſolus arbiter rerum jure, & nomine regio.*

And

And as for Harſhneſſe of the ſtrange name, uſe will eaſily make it familiar. As *Horace* ſaith:

Multa renaſcentur quæ jam cecidere, cadentque

Quæ nunc ſunt in honore vocabula, ſi volet uſus.

This pretended unpleaſing harſhneſſe is no more, than the niceneſſe of a Virgin, who is as loth, and maketh it dainty

dainty to leave her fathers name, yet afterward married to a husband, taketh greateſt comfort in the name of her husband, in whom ſhee glorieth, and by whom ſhee enjoyeth all her worldly joy. And yet need not England be ſo nice as if ſhe were a virgin, who like a widdow hath ſo oftē changed her name: but may take pride, as widows do, to bee called by her moſt hono-

honourable and moſt glorious name.

Thus having briefly run over the objections, and withall carried in open view in mine anſwer due conſideration both of evident utility, and urgent neceſsity, I will be bold with additions of more reaſons, yet a little farther to proceed in the perſwaſion of this deſired happy Vnion. God, alwaies bleſſed and to be honoured for ever-

evermore, who is Trinity in Vnity, and Vnity in Trinity, three persons, and but one God, doth by influence of his holy Spirit, give divers gifts and graces to beleevers, of what country or condtion ſoever they be, & governes them by holy Law, and uniteth them in the ſame faith, though diverſly ſcattered among all the Nations of the Chriſtian world: that hereby the gods on earth;

whom he hath placed to rule over many and divers kingdomes upon earth, might learne by the ſame Lawes in things humane, and ſame religion in matters divine, to preſerve Weale publike, and Chriſtian Society among men.

But the ambition, and frowardneſſe of many, deſirous rather to be diſtracted into divers names and countries, and to be ruled by divers

divers lawes and cuſtomes, doe oft times hazard the Common good and peace of the Weale publike: where two kingdomes ſo divided under one Soveraigne, are not unlike the rich treaſures of pearle and gold, laid up in one Ship, by contrarieties of divers windes to be driven upon rocks with extreameſt danger: as is ſaid in *Tully*, of dividing and diſtinguiſhing deſires into ſe-

verall parts and members, in ſuch diverſities and differences: *Hoc eſt diſſipare, & non diſtinguere, frangere, & non dividere.*

Which thing is to be feared by not uniting, but keeping the two kingdomes ſtill in parts, when upon every diſcontent in Scotland, as at a backe doore paſſage may be given for a forreine enemy, ſoone to weaken a divided power: as *Cyrus* the Per-

Perſian ſoone emptied that great and deep river, otherwiſe unpaſſable for his ſoldiers, by drawing it into divers channels. And why ſhould not we feare ſuch and greater evils, if as *Virgil* laid infamy upon us, calling us, *toto diviſos orbe Britannos*: ſo we be content to adde greater infamy to our ſelves, and become *toto in orbe diviſi*, divided within our ſelves in the ſight and view of

the whole world?

But I hope and wish for better things, that by Vnion in name of Britaines, we may leave to be any longer divided into English and Scottish; as rivers of divers names meeting in the Sea, receive one and the same name: the rather, because the elements of fire and water, of earth and aire, being of repugnant qualities, yet joyned in one body, doe agree in one

one forme, as in a *Medium* uniting and mixing them together: much more, divers kingdomes oft times heretofore at war and discord, yet now being united into one body, of one name and nature, qualified by equall mixture, of Law, Manners, Honors, Marriages, and such like, may be made perfect in one forme, and have a beeing not as English and Scottish, but as Britains,

knit together in that third and renowned name: that the Maxime may be verified in us: *Quæ in aliquo tertio conveniunt, optime conveniunt.*

I confeſſe, that ſome lawes of ours may bee thought too ſtreight for them, and ſome liberties of theirs unfitting us: but let all be wreſted alike, pulling ſome up, and letting ſome downe, and in pleaſing harmony we ſhall find,

as

as *Tully* ſaith: *Commune & æquabile inter omnes jus*: where will be no ſtrife, as was betweene *Eſau* and *Jacob*, undermining and deceiving one the other of bleſſing and patrimony; but all love, and unity, and concord, and content, as if all were not twins, but one man, even one heart in one body.

And now if *Iphicrates*, that valiant Leader were againe living, and

asked, whether he were under the now imperiall Majesty, this or that, English or Scottish, or among, or over them, an horseman, an archer, or a Leader; he might truly answer, as sometimes he did in like case: No, not any of these, but I am he, who knoweth under him whom I serve, to command and governe all these, as if they were but one man: *Vnius Ducis imperium simul sentiunt*

tiunt omnes copiæ. Thus in warre and tumult, much more in quiet peace, may it be ſaid: Divers ſubjects *ad nutum unius Regis, & ejuſdem legis omnes ſimul reſpondent.*

So powerfull is the force of Vnion, that *una Via* being director, for law, and *Cor unum* performer for obedience: the law enjoyning obedience, and obedience executing Law, the Prince cannot command

mand what the people will not obey: and the people will obey what the Prince commands, and Vnity among them will uphold all: *Vnum imperii corpus unius animo regendum videtur*: & ſo likewiſe, *Ejuſdem juris eſſe debent, qui ſub eodem Rege victuri ſunt.*

But rule of two kingdomes without uniting them, is to give occaſion to either part to look backe for an olde grudge, *Vbi antiqui odii per-*

pertinacia in publicum ſtimulat exitium : which I feare would be, as the going backe of two Rammes, more fiercely to butt at, and beate one the other : where held both together in like yoke, one cannot eaſily offend or force the other. *Sic enim immenſa multitudo authoritatis quaſi ſpiritu regitur.*

And where it is of the nature of man not to endure all ſervitude, nor all liberty, but to ſtrive

ſtrive to ſhake off the one, and to be weary of the other; it is certaine, that equity and equability of like lawes to a divers people united in one, will make them (which otherwiſe feare ſervitude) to enjoy freedome: and thoſe which ſeeme moſt free by former priviledges & immunities, to feare ſervitude, if they tranſgreſſe their bounds: for ſuch Vnion and equity is *communis cuſtodia, & princi-*

principatus & reipublicæ. But faction and ambition, are the father and mother of inteſtine calamity, Civill war, and deadly feud.

Who ſo loveth this, will never like that, neither is he of the body, but of the toes and feet of that image which *Nebuchadneſar* dreamed of, *Dan.* 2. whoſe head was of fine gold, whoſe breaſt and armes of ſilver, whoſe belly and thighes of braſſe, whoſe legs

legs of Iron, and whose feet, part of Iron and part of Clay. Silver, Brasse, and Iron are metals easily mixed, but Iron and Clay will not by any meanes melt and joyne together. Kingdomes divided are prefigured in the Iron and Clay, they are partly warlike and well governed, & partly weak, factious, and seditious: they agree not to the King their golden head, and though they (as the

Text

Text ſaith, *verſe* 43.) mingle themſelves with the ſeed of men, yet joyn not one with another, but are as Iron and Clay, which will not be mixed together. The Poets call this latter age *Ferrea*: let us which live in it prove them Poets, and not Prophets, that ſo being joyned to our golden head in all obedience and duty, in all love and zeale to our Countrie, and in Vnitie among

among our selves, God may still showre down his wonted favours upon Church and Common-wealth; and that wee may still bee thankfull, returning him the glory.

FINIS.

A SECOND PART to the precedent TREATISE.

THE State of England, and Scotland may bee reſembled to the condition of Iſrael, and Iuda, not only for emulation, who have moſt right to the Royall perſon of the Kings Majeſty, for their defence, and government; but alſo for that the two kingdomes were at firſt both but one.

Beſides,

Beſides, God, as he ſpeak-eth by his Prophet *Hoſea*, Chapter 11. did alſo at firſt alike leade both them, and us, *With Cords of a man, even with Bands of love.* And as it pleaſed God, for ſinne of people to breake thoſe Bands, even both the *Staffe of bands, and of beauty, to diſſolve the brotherhood of Iſrael, and Iuda*, (as ſaith the Prophet, *Zach.* 11.) ſo, for the iniquity of our forefathers, God brake the *Staffe of bands*, ſignifying mutuall love, and alſo *Staffe of beauty*, ſignifying order of government, and brought in upon them, and upon their poſterity,

even

even to theſe our later daies, as *Eſay* ſaith, Chapter 9. *A ſtaffe of diviſion, and yoke of burden* upon theirs, and our ſhoulders; which now for all that, out of the riches of his mercy, he hath alſo broken in pieces, making all one againe, as hee ſpake by his Prophet *Ezekiel*, concerning Iſrael, and Iuda, (Chapter 37.) ſaying, *I will make them one people in the land, upon the mountaines of Iſrael, and one King ſhall be King to them all, and they ſhall be no more two peoples, neither be divided, any more henceforth into two Kingdomes.*

This

This foundation laid, as project of our whole purpose; The truth sheweth it self how two kingdoms, severed in place, not much differing in lawes, nor dissonant in language, but only disagreeing heretofore in neighbourhood, may be comprehended under notion of one name, specially seeing, when one ruleth both, and both become Subject to one, they are no more two, but one body, linked in like duty, and knit together in one band of obedience. To doubt this is in Strangers, ignorance, but in Subjects, a great offence.

For who so considereth

that

that many Shires, with the principality of Wales, heretofore made one England, cannot but confesse that likewise England, and Scotland, with all their territories, Iſlands, Shires, and Countries make now one great Britaine, and all the people of both the mighty Nations, Britaines. And that the Kings Majeſty hath done as princely an Act in uniting both the kingdomes into one name, as he did in uniting the Armes of both the Realmes into one Scutchion, having a like right in both. For all great Britaine being his Majeſties inheritance, all his Subjects within

in that continent are Brittaines.

Iuſt, and reaſonable was the demand of *Annius*, chiefe Governour of Latines, in uniting Romanes, and Latines, ſaying *Ex utraque gente unum oportet eſſe populum, unam fieri rempub. eandem imperii ſedem, idemque omnibus nomen.* And albeit the Latines were content, for ſake of Weale publike, to prefer Romanes before themſelves, and be called by their names (as the Hiſtory there farther reporteth) *Quoniam ab alter utra parte concedi neceſſe eſt (quod utriſque benè vertat) ſit hæc ſanè patria potior, & Romani omnes vocemur:*

mur: nevertheleſſe the caſe not ſtanding ſo with us, that Scottiſh ſhould be called by our name, nor we by theirs, methinkes, a third name of great Britaine might eaſily, and equally pleaſe both: otherwiſe as King *Deiotarus* cut off all his children, ſaving one, becauſe he would leave the kingdome but to one: ſo ſhould Engliſh, ſwallowing up name of Scottiſh, or Scottiſh drowning name of Engliſh, prove ſuch a Vine, which to bring but one grape to ripeneſſe, is content that all branches be cut off, but one. But the queſtion here is not, which of the branches ſhould beſt

proſper, but how all the branches may flouriſh, which abide in the Vine: and verily the queſtion carrieth in it ſelfe his anſwer. Abide in the Vine. This *Vine is but one*, though of many branches, and much fruit. And thankes be given to God, that his Majeſty K. *Iames* of bleſſed memory, by publique Proclamation, divulged the inſerting and faſt grafting of each branch, and all fruit into his owne Royall perſon, as into a fruitfull and flouriſhing Vine, even into the head of the whole body, of how many ſoever parts conſiſting. Wherein his Highneſſe laid the firſt ſtone,

ſtone, as he was the true and only foundation of happy union: and yet, as yet, like *Apelles* faſhioning only the exquiſite and moſt excellent beauty of *Venus* in the head, but I hope alſo, and will pray for perfection in the reſt: that the ſaying may be true. *Rex velit honeſta, nemo non eadem volet:* and that an univerſall union may be as happy in *ſucceſſu*, as it is moſt juſt by Proclamation in *inceptu*. That the head going before, the whole body may follow after in imitation, to worke out perfection of the deſired happy union. That it may be verified, *quod diu parturivit*

tandem peperit; and what God had in his providence long purposed, is fulfilled in these our happy daies. And that by no meanes that of the Poet may be imputed to us, either by disobedience to our head, or disagreeing among our selves, *Humano capiti varius inducere formas*. Grammarians doe observe, that *Metallum*, is so called, *quasi* μ. that is, *post*, & ἄλλο, that is, *aliud*, because there is scarcely found no veine of Mettall, where is not more of that sort adjoyning to it: so among English and Scottish, they are not to bee thought of the true metalline Mine, but as drosse, and canker,

canker, corrupting, and conſuming each other, which joyne not in the univerſall name of great Britaine, ſo to continue, and dwell together, to grow up and agree together: ſeeing nature hath made them all of one kinde, forme, complexion, habit, and language growing together.

And verily divine is the miſtery of union (whether the provident wiſdome of nature from God hath ingendred it, or the skill of mans reaſon hath obſerved it) where one of, and in it ſelfe, doth out of it ſelfe poure forth innumerable formes of things; as Brit-

taine doth even two kingdomes, and the principality of Wales, with many Shires, Rivers, Iſlands, and people, and yet containeth them all within it ſelfe: one having many, many making one; where one of many is not divided againſt it ſelfe, and the many in one make no diviſion to overthrow the whole; but all are the ſame; whether we reſpect union, or diviſion.

And this doubtleſſe is a divine power, or celeſtiall vertue, not only for our purpoſe, but compaſſing, and paſſing through the whole world, making things either ſimple, or conjunct,

but

but one; ſubſiſting, by, and under the divine eſſence, which is one; and conſiſting in all his members, and parts united, but one; where each, and every part of this univerſall world, reſpecteth the whole, otherwiſe innumerable, but brought by union to a number, without number, even beginning of numbers, which is but one.

And this is moſt agreeing to the conceit of wiſeſt Philoſophers, skilfull in natures Secret: teaching, all (whatſoever is) to be but one: and that in the univerſall nature of things there is an agreeing amity, and intermixed affinity, where all the

parts of the whole world accord, by one transfuſed continuate ſpirit among them, being compact together with one and the ſelf-ſame agreeing force, and forceable agreement of nature, proceeding from one beginning, continued by one meane, and referred to one end; every particular being knit together with the whole univerſality and diverſity of things, and wrapt up in one round orbe together, that as parts of this world, they may dwell in one Center, or Circle together.

To ſhut up many things in few, and to ſhew how certainly all things are contained

tained in one, and one doth comprehend all, verily in Schooles of Philoſophers, it is an infallible Maxime, that all things are communicated in one; *Vnum hoc præque omnibus unum.* This one is all in all. *Ruunt autem omnia, ubi unitas non firmamentum, diffluunt, ubi non coagulum.* The demonſtration in our intended purpoſe, is plaine. Many villages make one Shire, many Shires one Kingdome, many Kingdoms one Imperiall Monarchy: all which is Britaine, and Britaine all theſe; and the Kings Majeſty poſſeſſing, and governing Britaine, poſſeſſeth, and governeth all

theſe : and the Subject, knowing Britaine, knoweth all, and every of theſe; for all theſe are one, and this one is all theſe. That as this excellent workmanſhip of Vnion ſheweth it ſelfe in the mighty Maſſe, and fabricke of the whole world, ſo much more particularly, and plainly doth it appeare in a modell of the ſame, even in the name, and honour of great Britaine; where every Subject ought clearely to ſee in himſelfe, that though hee be termed the little world, and compact of infinite variety, and multiplicity of things, yet is he not two, but one man.

Here

Here let the neare neighbourhood, and conjunction of man, and man, in mutuall ſociety, and participation of profits, which man hath with man (where two friends are but one, and not parting *meum*, and *tuum*) confeſſe; that though they are in perſon two, yet indeed doe, with *idem velle*, and *idem nolle*, enjoy the fruition of heaven, with the ſame aſpect, and the commodities of the earth, with the ſame minde; where all things are common to both, and yet proper to each one.

All which things are alledged to ſhew that as every kingdome, and State of the

world

world is upheld with one and the self-same power and life, wherewith the universall world consisteth; So now it concerneth all, and every one Subject, both of England, and Scotland, to participate in the common obedience, transfused into all, under the government of one.

Where sacred unity is guide, and director, there, even from distinct nature, ale of mutuall society, and good of weale publique, many are knit together inseparably; and great, and infinite numbers of all sorts of people, are contained in one narrow compasse of heere

con-

conjunction; for so the most populous and powerfull Kingdomes, though two, or moe, under one Soveraigne, seeme to bee, but as one whole body, And the whole body of Weale publique in subjection, and obedience, but as one man: *Sic enim omnes æquo jure parent omnibus imperaturo.* And as in all things, so specially in this, are we bound to render all praise, and thanksgiving to that thrice sacred *Vnity*, from whom, as from the first author, and fountaine, is sowen abroad in the world, that fruitfull seed of constant unity; whose force draweth many of one household to be

of one minde, and is ever doing good, in its owne nature, keeping Israel together, *like a flock of sheep*.

Neither is it an hard matter to unite, and keep them together, who live under the same climate of heaven, and are of like language, manners, countenance, lawes, customes, forme of body, fashion of behaviour, yea, and religion: *à religando*. Rightly called the chiefest band of hearty union. For though the Island Salamis be controverted between the Athenians, and Megarenses, yet must it be adjudged to the Athenians, because they lived after the same fashion

and lawes; as now the skilfull in the lawes of this land easily acknowledge what congruity and affinity is betweene moſt of the ancient lawes of both our Kingdomes, more then is to be found between thoſe of any other two nations. And albeit the Towne Sidas bee controverted between the Athenians, and Bœtians, yet *Epaminondas* will adjudge it, to the Bœtians and not to the Athenians, becauſe the Athenians called an apple *Malum punicum*, but the Bœtians called it Sidas. There is between Engliſh, and Scottiſh ſmall, or no difference, nay now none at all,

in

in union all being Britaines, not ſo much as between Gileadites and Ephraimites in pronouncing Shibboleth, for Sibboleth, but all are of one language, and even of one *Canaan language*, only a little River Twede is common limit, or rather imaginary bound to both: and all from Twede Southward, is Britaine within Twede, and all from Twede Northward, is Britaine beyond Twede, yet both on this ſide, and that all but one Britaine (*non nos mare ſeparat ingens, exiqua prohibemur aqua*) as all France hath formerly been divided into two parts, the one beyond the Alps,

the

the other within the Alps: and all India Weſtward within the River Gange, and Eaſtward beyond Gange. And all Scithia within Imaus, and without Imaus. And though the Iſland hath beene long time divided into two Kingdomes, yet England it ſelfe hath oft times of divers been called Britaine, as by a Sirname: and if *pars pro toto*, might have that denomination, much more ought the whole, being now made one. Therefore *Linacre* and *Grocinus* of the one part called themſelves Britaines, and *Iohannes Major* of the other, affirmed that the Kings of England, and Scotland

wanted

wanted good Councell to adviſe them to marry together, ſo to make of both one kingdome of Britaine: and that only envious men, and they who neglected the Weale publique, did hinder this union of peace. Which thing King *Henry* the ſeventh, and King *Henry* the eigth, wiſely foreſaw, ſeeking by marriage to unite both kingdomes into one. *Diſcordantis ſape patria non aliud eſt remedium, quam ſi ab uno regeretur.*

Therefore the wiſe men have moſt religiouſly obſerved two beginnings of things; one of evill, diviſible, imperfect, manifold, called

called *duallity*, or *Binarius numerus*. Another of good, indiviſible, perfect, and in name and nature, alwaies one, called *unitas*. If *Duallity*, or *Binarius*, as cauſe efficient beare ſway, then in the aire breed intemperature; if in Cities, Families, or Kingdomes, wars, and diſcord; if in the body diſeaſes; if in the minde of men, vice, and wickedneſſe. But where *union* poſſeſſeth chiefe place, her fruits are, to the aire wholſome temper; to Cities, Families, and Kingdomes, mutuall love, and joy; to the body health and ſtrength; and to the mind, vertue, & godlines.

For

For unity admitteth no duality, knoweth no contrariety, and by consequence no infirmity. But *Duallity* seduced *Adam* in disobedience, seeking to know, as well evill, as good; who before, was sole Monarch of the whole earth, and was wholly good, and perfect, both in Body, and Soule, untill he drew with a double twisted cord of contrarieties unto his body, in stead of health, sickness, and infirmities; and unto his soul, in stead of Righteousness, sin, and misery; needing now to strengthen his body, bread; and to repaire his soule, grace; even for body, and

and ſoule Gods mercy. For ſo he turned the Monarchy of perfect good, into a Monomachy, or duellum of good, and evill, ſinne, and righteouſneſſe, peace, and war, joy, and ſorrow, ſickneſſe, and health, yea life, and death. And now when the ſole Monarch of the whole earth, left off to abide in the common obedience, and univerſall union of all things to his Creator (albeit all the creatures were before in voluntary ſubjection, united alſo to their ſole Monarch *Adam* on earth) yet now every creature lifteth up himſelfe againſt his ſole earthly Soveraigne, and againſt

againſt his Succeſſion for ever. The earth will not yeeld *Adam* bread, but by the ſweat of his browes; the beaſts become wilde, and cruell; yea the earth openeth her mouth againſt the ſucceſſion of diſobedient *Adam*, and ſwalloweth up *Corah*, *Dathan*, and *Abiram*; the waters drowne the whole world, except eight perſons; the poore flie can, and doth ſometimes choake a man, having before neither power, nor will to doe it; Lice can devoure and eate up *Herod*; even the vileſt, and weakeſt creatures, can, and often do deſtroy the greateſt Tyrants of the earth.

And

And in the opinion of ſome, the holy Ghoſt ſeemeth in myſtery to open this matter to a man of underſtanding, forbearing in the ſecond daies worke, to ſay, *all was good*; as is plainely ſaid of all the other five daies, *and he ſaw all things good*; not but that the worke of this day, was alſo good, (for all his works, are, and were exceeding good) but becauſe of *waters*, which in many places of the Scripture ſignifie troubles, yea intollerable afflictions, and becauſe of diviſion of waters in that daies worke (*God being a God, not of diviſion, but of peace*) therefore

therefore the holy Ghoſt ſeemeth to forbeare to ſay in that place, *And it was good.* And yet would not theſe bee miſtaken in their curioſity, as if they included the diviſion of waters in that dayes worke, not to be good, (ſeeing that waters in the clouds divided from the Seas, are upholden by Gods providence, not to poure downe and overwhelme the earth) for they approve diviſions of conſtructions to be good, as the dividing the light from darkneſſe, the day from night, and of whatſoever into parts, for ornament, and beauty of the forme divided; but utterly condemne diviſions

sions of destructions, or of distractions, which is, *frangere non dividere, comminuere non distinguere*, to part the body from the head, or the members from the body, to bring order to confusion, unity to distraction, forme to a Chaos, and *ens* to privation, such division was that, whereof *Caselius* answered the Merchant: *Navem si dividis, nec tu, nec socius habebit*: and such division the unnaturall harlot entended, requiring the living childe to be cut into two parts, (1 *Kings* 3.) *Let it be neither mine nor thine, but divide it.*

Where two, or three are

made one, there is the image of God, of truth, of peace, of fortitude, of praiſe, and of perfection : but where one is drawne, divided, and torne aſunder, there breaketh forth falſhood, warre, feare, diſhonour, and confuſion. They which are of God, embrace the one, and they which are of the devill, the other. For God both in the Center, and Circumference of truth, is in ſimplicity, and perfection, one : but the devill, neither dwelling in this Center, nor ſitting in this Circle, is carried in duallity, nay contrariety of numbers, oppoſing evill againſt good, whoſe Center

Center being falſhood, the circumference cannot bee truth: his is a kingdome divided, and muſt fall, being not a Monarchy it cannot ſtand. And yet we reject not the number of two, ſo they continue, and perſiſt in union, as it is written, *they ſhall be two in one fleſh*: but reprobate is that duallity, that maketh war in peace, begetting, and ingendring diviſion, and contrariety, controverſie, and confuſion: and either of ambition, ſenſleſneſs, hatred, quarrell, open diſcord, or rebellion, hindreth that ſweet Harmony of union, moſt pleaſing to God, & moſt profitable for men, of whom

ſaith *Tacitus*, *In publicum exitioſi, nihil ſpei, niſi per diſcordias habent, tamen libertas, & præcioſa nomina prætexuntur.*

But doe we not ſee by this unfolding of things, how the perpetuall courſe of truth, and unity, throughout all in the world, doth even now conduct, and lead me, by the hand, to the matter now in hand? And verily I will follow thee (*ſacred union*) whither ſoever thou leadeſt me, and into, whatſoever Region of vertue thou intendeſt; I will not leave thee, being never unlike thy ſelfe, alwaies well accompanied, adorned, and beautified with diverſity of things,

and

and never alone, and yet ſtill but one. It is thy doing, that Prudence, the chiefe head and governour of vertues, the rule and direction of all well doings, and preſcribing to every vertuous action, the manner, order, and courſe, of doing well, doth ſo knit, and joyne together all morall vertues, as that by thy ſecret influence they all may be found joyntly in all wiſe Subjects, and in every one particularly with one heart to performe that duty, which both yeeldeth right to the King, and maintaineth peace, and love among men. *Siquidem communis vitæ ſocietas, in unione conſiſtit.*

And seeing it hath pleased his Majesty King *Iames*, by publique Proclamation to assume the name and stile of King of Great Britaine, *jure hereditario*, it is meet that all loving Subjects not only acknowledge the cleerenesse of his right, but joyfully applaud, and chearfully follow him herein, now in our gracious K. *Charles* his reign; lest murmuring, they, like evill, and base minded souldiers, follow their Emperour with an evill will, according to that saying, *Malus miles imperatorem sequitur gemens*. We see some noble men, yea, and the gentlemen in our State daily to purchase,

chaſe, and unite Land to Land, and Lordſhip upon Lordſhip, and to ſeek by all meanes to ſhake off the Tenure *in Capite*, and to hold all their Lands in ſome other more free Tenure. And it cannot be denyed, that to all their ſeverall Courts, all Tenants and freeholders willingly performe their ſeverall ſervices; or elſe are fined by the Lord of the Mannor, or by his Steward. And may the inferiour Lord expect more homage, from a Tenant, then a King require, both of Lords, and Tenants, all Subjects to him, and holding all they have, from, by, and under him?

Pacis interest omnem potestatem ad unum referri. But all gain-sayers and murmurers, *qui contumaciam potius cum pernicie, quam absequium cum securitate malunt*, are not unlike *Mesech*, and *Kedar*, spoken of in the Psalme, in respect of whom the good King complained to God, and to himselfe, saying: *Woe that I dwell with Mesech and Kedar*: I labour *for peace, and they prepare them to battell*, I study union, and they strive to make division. *Non placeo concordiæ author*, said that good *Valerius*. But alas, why should *Ephraim beare evill will to Iuda, or Iuda vexe Ephraim, fratres enim sumus*:

ſumus: ſhould not they rather both together united now into the name of Britaines, as into the name of the beloved Iſrael of God, (Eſay 11.) *Flee upon the ſhoulders of the Philiſtines*, and make ſpoile of their enemies, ſo that the Idumites, Moabites, and Ammonites, even all their enemies might be ſubdued unto them: *Duo enim ſunt, quibus omnis reſpub: ſervatur, in hoſtes fortitudo & domi concordia.* And verily the uniting the two Kingdomes into the name of Britaine, is not unlike *(Eſay 21) that chariot, drawne with two horſemen*, mentioned in *Eſay*; at ſight whereof, the watch-

man cryed, *Babilon is fallen, Babilon is fallen, and all the images of her Gods are ſmitten downe to the ground.* For ſo (except we will ſmother the childe of *Vnion* in his firſt birth,) both Engliſh, and Scottiſh, will ſoone heare him ſound aloude into the whole world, that all great Britaine is like Ieruſalem, which is, *as a City, at unity within it ſelfe*; and Babilon, even diviſion, diſorder, diſcord, and confuſion are confounded, and overthrowne; and what King *Egbert* did write in Sand, King *Iames* of bleſſed memory, and our gracious King *Charles* hath blotted out, and troden under

der foot all the diſhonour thereof, and engraven, as in a marble Stone, the perpetuall honour of great Britaine by Royall reſtitution? This verily commeth of the *Lord of hoſts, which worketh with wonderfull wiſdome, and bringeth excellent things to paſſe.*

Alexander asked King *Porus* his captive, how hee would be entertained; and *Porus* anſwered, like a King; *Alexander* demandeth againe; *Porus* anſwereth againe, in *Kingly* manner. *Alexander* asketh what elſe, *Porus* anſwereth nothing elſe: for in this *kingly maner*, every

every thing elſe, is contained. And though (God be praiſed for it) the cauſe be not between Engliſh, and Scottiſh in Conqueſt, and captivity, as between *Alexander*, and *Porus*, (but two famous Kingdomes in right of blood, under one mighty Monarch) yet our great *Alexander* in his high wiſdome conſidering how theſe two might beſt be governed, hath in his owne royall heart beſt reſolved it, namely by uniting them into one Monarchy, into one government, and into one name; and if any demand, how elſe, verily he muſt be anſwered no way elſe, for in this union what-

whatſoever elſe is contained, *Nam in iſtos ſunt omnia*: even, as the Stoickes, (who I think neither were in jeſt, nor arrogantly conceited) contained under Prudence, both juſtice, and fortitude, and temperance, and whatſoever vertue elſe, accounting alſo him who was perfectly wiſe, an Orator, a Poet, a Rich man, a very King, and an Emperour.

All bleſſings, and graces, may be thought attendants, and companions to union, who alone knoweth how to order all things in government: and is a princely commander of Subjects obedience, and ſubduer of gainſayers,

ſayers, ordering unruly affections, bridling untamed luſts, reſtraining ſwelling pride, compoſing rebellious appetites, determining all doubts, and rights, within the compaſſe of her judgement, and yet giving to every one his due, by her diſcretion: And therefore is like the Sun in the middeſt of heaven, among the Stars; and as the Stars take light of the Sun, ſo alſo bleſſings of Weale publique proceed from this ſacred, and thrice happy union into the name of great Britaine, whoſe glorious light ſhineth to all, and every one hath comfort thereby. It is alſo not unlike

the

the Soul in the Body of man; for in the whole common Weale, it is wholly, and in every part thereof, whether it be of Engliſh, or Scottiſh intire. *Tota in toto, & tota in qualibet parte.* As a ſhining light, it ſheweth a way for common good, and as a reaſonable ſoule, giveth underſtanding to the blindeſt body, to ſee the full fruition of all worldly happineſſe: let no man ſhut his eyes againſt the Sunne, nor refuſe a living Soule for his Carcaſſe.

If I could expreſs the image of this union in lively colors, I would ſurely make her a goddeſs, faire & beautifull, having

having a garland, and crown of all bleſſings upon her head, and ſitting in a Chaire of State, with all good fortunes, vertues and graces attending her, and as a goddeſſe in triumphant chariot going into the capitol, or temple of mighty *Iupiter*: where alſo the Poets have found her, but called by another name, even *Pallas*, who is alſo named *Monas*, that is, Vnity: becauſe having one only parent, ſhe reſideth in *Iupiters* braine, even in the chiefe ſeat of his wiſdome; where all the Muſes are her companions, ſo called *Muſæ*, *quaſi* ὁμοῦ μοῦσαι, that is altogether in one; where all

all the Graces goe hand in hand, congratulating to Vnion their mutuall ſociety; where all vertue, and knowledge are neare of affinity, but Iuſtice, and government of conſanguinity to her, her ſelfe ſtill holding primacy over all; as England, and Scotland, are chearefully looking one towards the other in the name of great Britaine, and as the two Cherubins did looke one towards the other, in one propitiatory. And thy royall ſtate O great Britaine is as *the anointed Cherub*. Ezek. 28.

And as in the heart of man is placed fortitude, in his liver temperance, and in his

his minde Iuſtice, and yet all theſe, with all other vertues are annexed to Prudence, the common ligament of all; ſo is great Britaine, by uniting all his kingdomes, principalities, countries, and honours the compleat proportioned forme of all, and all in it both univerſally and particularly, are faſhioned and made fit on every ſide for happy conjunction and mutuall correſpondence. For this renowned name of great Britaine ſtandeth in ſtead of a Loadſtone drawing all into one, chaining them together with links of love; as *Liſippus* made an image of foure mettals mixed together, gold,

gold, ſilver, braſſe, and iron; expreſſing hereby abſolute perfection of vertue, putting in gold, to ſignifie Prudence; ſilver, Iuſtice; braſſe, Fortitude; and iron, Temperance: whereof they are altogether ignorant, as if they had never ſeene vertue, ſo much as painted, who, to overthrow union in the name of great Britain, bring no union of vertues, even excellencies of many Countries, to this ſo excellent worke. But skilfull *Zeuxes* going about to depaint an abſolute worke of a perfect virgin, took not only view of one womans beauty, but had variety of many the faireſt,

to

to accompliſh out of all theſe a more excellent, and conſummate forme of body.

Shall we not thinke the Kingdome of France, containing Pickardy, Normandy, the Iſle of France, Champaigne, Averne, Dalpheny, Bry, Bloys, Turin, the Dutchy of Aniow, Xantoin, Burgundy, and uniting to it little Britaine, to be more glorious in all theſe, being made one, then if but one only of all theſe were that Kingdome? Doe we not ſee that the enlarging of the dominions of Spaine, in uniting, and eſtabliſhing divers kingdomes, and territories, as thoſe of Aragon, Caſtile, and

and that of Portugal with others, hath ſo enlarged that Kingdome, as that the like hath not befallen other Chriſtian Potentates? Hath not the King of Denmarke, beſide the Cimbrian Cherſoneſe (where Holſatia, Theutomartia, the Dukedome of Sletia, Flensburgh, Frieſland, and Iuthland doe lie) other ſpacious Iſlands, fifteen in number, all comprehended under the name Denmarke, and united to that Crowne? Did not *Iagello*, taking to wife in the yeare, 1380. the Princeſſe *Hedingee* the laſt of the blood Royall of Polonia, after he was enſtalled King there, unite

unite all his owne principalities of Lithuania, and Samotgathia Provinces of Ruſſia, to the Kingdome and Crowne of Poland? Did not *Abaſuerus* (*Eſther* 1.) raigne from India to Ethiopia, over an hundred twenty and ſeven divers Provinces? And was not he ſo mighty (by reaſon of this variety, ſubjected, and united to his ſole government) that he was, an hundreth and foureſcore daies ſhewing the riches and glory of his Greatneſſe, to all his Princes, and to the mighty men of Perſia, and Media? But to take example of one only Rome for all. How hath it been renowned through

through the whole world, by joyning all Nations of the world into one, even to it ſelfe? Herehence it was called *Terrarum dea gentiumque Roma, communis patria, mundi compendium.*

As *Propertius.*

Omnia Romanæ cedant miracula terræ,
Natura hic poſuit quicquid in orbe fuit.

But the Majeſty of this Empire grew ſo great by adjoyning other nations, and bringing them all into one:

Hæc eſt, in gremium quæ victos ſola recepit,
Humanumque genus communi nomine fovit

Ma-

Matris non dominæ ritu,
civesque vocavit.
Quos domuit, nexuque pio longinqua revinxit.

And againe,

Fecisti patriam diversis gentibus unam,
Dumque offers victis proprii consortia juris,
Urbem fecisti quod prius orbis erat.

And so may we say of this renowned name of great Britaine comprehending us all of divers nations in one, under our gracious King.

Hujus pacifici debemus moribus omnes,
Quod cuncti gens una sumus.

I could ſet forth, and confirme by ſundry examples, this uniting of many into one, and thereby ſhew, that the enlarging of dominion conſiſteth in uniting all together into one name, and eſtabliſhing divers Territories under one Soveraignty, and government; and that the greater States, and Imperiall powers of larger extent and far ſpreading domination are the more durable; and that the Monarchy of great Britaine is like to bee hereafter of more durance, ſtrength, and honor as partly (comming under our Kings government without conqueſt or conſtraint;

Nam errat longe mea quidem sententia, qui credat imperium stabilius aut firmius quod vi adjungitur quam quod facilitate & clementia.) so now especially it being united in the whole, then heretofore divided in parts; his contexture being of a greater frame than before, holding by more then one naile, and upholding its owne greatnesse: even as great buildings endure and subsist by their owne weight, as the Poet speaketh, *Ponderе tuta suo est*. But I thinke it here, as needfull to lay open that great fault, imputed to *Constantine*, dividing the Empire among his Children,

whereby of one Empire, he made three, and withall a memorable diminution of of his authority, and forces: which part *Brutus* also played, dividing this whole Empire of great Britain among his three Sons: of which, though two parts afterward, namely England, & Wales, were againe in good time united: yet Scotland stood till now, divided from the rest, and the rest from it, till God in speciall goodnesse restored to former name, and government, all into one againe: for which Kings *Iames* may challenge more glory by uniting all into one, then *Brutus* or *Constantine* or

dividing it from one; and though *Constantine* the great, was counted the glory of Britaine as being borne and made Emperour here: yet may that commendation better fit King *Iames* than *Constantine*: *Tu nobiles fecisti Britanias, quod illic ortus factusque es imperator.*

The Platan tree hath many goodly Branches, and boughes, and leaves in one body; and therefore *Xernes* in *Herodotus*, crowned him with a golden Garland: doubtlesse there is a deserved glorious garland due to the name of great Britaine, bringing forth many goodly boughes, and branches, like

to

to the faire, and well ſpread Platan tree; or rather for the height of his honour, like the tall, and goodly Cedar, in whom, the dreame of *Nebuchadonoſor* hath been verified: for he ſaw a tree in the middeſt of the earth, great, and ſtrong, whoſe height reached unto the heaven, and the ſight thereof to the end of the earth; whoſe leaves were faire, and the fruit thereof much: *Dan. 4.* in which was meat for all, yea the beaſts of the field had ſhadow under it, the fowles of the aire dwell in the boughes thereof, and all flesh fed of it. But *Nebuchadonoſor* heard alſo a watch

crying out mightily, hew downe this tree, breake off his branches, ſhake off his leaves, ſcatter his fruit, that both beaſts, and fowles may be put from him: neverthe-leſſe leave the ſtump of his rootes ſtill in the earth. So was the ancient honour, and glory of great Britaine; great, and mighty, high to heaven, faire, and fruitfull, and of power over the whole Land from one end to the other: but the higheſt, who hath power over all, did (for the ſin of the inhabitants) hew downe this goodly tree; yet left the ſtumpe of the rootes in the earth. And out of it the tree is growne

up

up againe to former beauty, that we might learn to magnifie the K. of heaven, as did *Nebuchadnesar* restored to the honor of his kingdome, to his glory, and beauty againe, to his Counsellors, and Princes, and to the establishment of his Throne with augmented glory.

And here let us now consecrate to all eternity the ancient name of famous great Britaine, as a Pantheon of all blessings in peace, prosperity, and honour: for as Pantheon was a Temple at Rome, round, and like to the capacitie of heaven, wherein were put all the images of their gods.

So I say, in the name and stile of great Britaine, as in a Pantheon, are placed all worldly blessings, like Stars shining from heaven, and having their influence into the whole body of common weale, even *perfection of beauty in sight*.

Superstitious antiquity framed false Gods, one indued with this vertue, and another with that: this a wise, that a warlike, and another a just God: yea, for so many vertues, they framed so many goddesses, where one Temple might not be consecrated to two goddesses, but distinct vertues must be worshipped with distinct worship.

worſhip. So as *Marcellus* dedicating one and the ſame Temple to Honour, and Vertue, was thought to offend againſt religion. But our happy, and better inſtructed age, reducing all to one, truly to worſhip one true, and only God; ſo in civill things, and government, it offereth only one above and for all, that whatſoever is ſeparate, and diſtracted from it, may bee counted, as *anathema*, excommunicate, divorced, or *as a barren handmaid to bee ſold to the Vſurer*, unprofitable, imperfect, or as it were, not at all.

And now, as union into

the name of great Britaine, is like a Pantheon, and bringeth manifold abundant bleſſings meeting together, and concurring in one, ſo let us account our ſelves moſt bleſſed in our Soveraigne unitor King *Iames*, in whoſe Royall and princely Succeſſor, our gracious K. *Charles*, and his noble Progeny, is laid up all our obedience, and dwelleth all our happineſſe; even as that worthy *Scipio*, is ſaid therefore to be borne, that there might be one, in whom all vertue ſhould ſhew it ſelfe effectually, and abſolutely perfect: *Hic eſt Scipio, quem dii immortales naſci voluerunt,*

ut

ut esset in quo se virtus per omnes numeros efficaciter ostenderet.

This is the voice of truth it selfe; England and Scotland are so naturally united in the name of great Britain, that the one nearely allyed to the other, can no longer bee an alien, or stranger one to the other, except it may bee said, that, *Quia meus est, non est meus, ipsaque damno est mihi proximitas.* So this naturall conjunction should bee no union, because it is both naturall in the Soile, and reall in the Subject. But albeit the Romanes put into the Temple called Pantheon that precious gem named *Vnio*,

divided

divided and cut in two, yet we with all our goods and geare, ought willingly be borne into the bosome of great Britaine, *quæ fundit in omnes imperium*, not distributing union into parts, but knitting up all parts into one, as *Cicero's* Oratour all sciences, and *Aristotles* good man all vertues, as *Cato* was counted like perfect in all vertues, or as the divine *Plato* sea'ed up in man, the lesser world, whatsoever vertue was in the whole world, or rather as *Eden the plentifully garden of God sealing up the summe of all perfection and glory*, *Ezek.* 28. was fraight and deckt with *all*

manner

manner of precious ſtones, the Ruby, the Topaze, and the Diamond, the Chryſolice, the Onix, and the Jaſper, the Saphir, the Emeraude, and the Carbuncle, and gold. Even now may it be ſaid of this univerſall name of Britaine, as it was ſaid of Rome. *Imperii virtutumque omnium lar*, and *virtutum omnium latiſſimum templum.*

In ancient time it was counted ominous, if a ſtone fell, or a dog came among brethren. And *Socrates* was wont to curſe thoſe, who by ſelf-conceits, and head-ſtrong opinion attempted to ſet aſunder thoſe things which nature coupled together.

ther. And now if any factious Tribune of the people interpose himselfe to divide us, and to disturbe the peace of Israel, thinking there is good fishing in troubled waters, and that the honours, and benefits they hunt after, are attained in *Perturbata Republica*: whereof they utterly despaire in a peaceable State, *Quia in concordia ordinum, nullos se usquam esse vident*: verily such are not unlike *Medea*, who so dispersed her brothers limmes, that they could not be gathered againe: *Cujus etiam vultu laditu pietas*: as the Mariners at Sea well observe in the two Stars *Castor*, and

Pollux,

Pollux, that if one without the other appeare, they foresee a troubled Sea: but peaceable, and quiet without ſtorme, and without danger in the ſight of both together.

The principality of Wales ſhall witneſſe this truth, which never received any thing any more beneficiall for the people there, then uniting that Countrey to the crown & kingdome of England. For whileſt it was alone without his brother, it was ſubject to ſtorme, full of contentions, war, and ſhedding of blood, but joyned with his brother, it floriſhed with peace; and at this day is

bleſſed

blessed in the uniformity of government there established. And in mine opinion, it is well observed in the Chronicle of Wales, how God was not pleased with the first change of the name of Britaine into the name of England; for presently followed the terrible and cruell invasion of the *Danes*, and after that the conquest of the *Normans*. But memorable is it, that the Britaines ruled all the whole Isle together, with the out Isles of *Wight*, *Man*, in English *Anglisee*, *Manow*, in English Man, Orkney, and Ewyst, 1137. yeares before Christ, and after the yeare of his incar-

nation

nation 688. even to the death of *Cadwallader*, the last King of Britaines, and of the noble race of Trojans. Which when in succeeding age many mighty and famous Kings of England, considered, they laboured by all meanes to recover and resume the name and stile of Kings of great Britaine, accounting it dishonorable, to leese any jot of the honour of their most princely progenitors. And therefore K. *Knute*, King of England, mighty in his dominions of Swethen, from Germany to the North poles, with Norway and Denmarke, having obtained prosperous succes-

in

in warring againſt Scotland, is recorded after his death, the mightieſt Prince in the Weſt parts of the world, and of all the noble Iſle of Britaine. And ſo *William* the Conquerour, for the good ſucceſſe he likewiſe had in Scotland, is recorded King of all Britaine; and *Henry* the ſecond, ſurnamed *Curtmantle*, is alſo for like ſucceſſe, recorded King of all Britaine. And if they be renowned and honoured with name and ſtile of Britaine, which by rightfull deſcent, or by conqueſt, were inheritours but to one part only, though by their fortunes in war, they alſo claimed

claimed the other: what rightfull title muſt we then acknowledge, moſt juſtly now to belong to his moſt excellent Majeſty, in the imperiall crowne of both, who by lineall deſcent inheriteth both.

Here I wiſh I had as many eyes as *Argos*, to looke into their deviſes, who ſeeke to divide England from Scotland, and Scotland from England, renouncing the name of great Britaine, left joyned in one, they might as the forenamed ſtars, appeare together, ſhine together, and bring joy together. I would then not ſpare to lay open, (as *Cneius Flavius* did reveal

to

to the world the tricks and miſteries of Lawyers of that time, and therefore was ſaid to put out their eyes, and to cut their purſes) how alſo theſe Adamants hinder the naturall power, and vertue of the Load-ſtone: whom I call Adamants, aſwell for repugnant qualities, as that they be truly Adamants, even Sons of *Adam*, practiſing rather in diſobedience, diſſention, and ruine of all, to lay hands upon that is forbidden, than to draw the Iron, nay golden chaine of linkes of love, in obedience to the King, and for common peace, and preſervation of men.

But

But herein ſuch imitate the deviſe of *Q. Fabius Labeo*, ſeeking to have the ſhip of common-weale divided in parts; as when by compact of league with *Antiochus* he ought to receive halfe part of *Antiochus* ſhips, cut them all in the middeſt, craftily, ſo to defraud *Antiochus* of his whole Navy: or elſe imitate they *Cyrus*, dividing great Rivers into many little Brookes, till they be not only paſſable, but even dryed up: for ſo theſe ſeek to ſtay the maine and mighty Streame of great Britaine by dividing it, and in dividing, to make it of ſundry kindes, unlike it ſelfe. Such

dividing

dividing into parts, is disjoyning of the parts, by disjoyning, dismembring, and by dismembring, spoiling, making the stone *Scyros*, which whole and firmely compacted, doth swim and floate above the waters, to sinke, and be drowned, because it is divided. But our two famous kingdomes with all their provinces, shires, and countries united into the name of great Britaine, are like the goodly and pleasant river *Danubius*, which passing by many Countries keepeth his name, till it enter into *Illiricum*: where receiving into it sixty other rivers of divers other names, leeseth not only his owne

and all their other names of parts, but is called *Iſter*, one for all containing all.

Here I require both of Engliſh and Scottiſh, is either of them now, as a people disjoynted one from the other? Or as Sand without Lime? Or ſcattered ſtraw without binding? Or as *Sampſons* Foxes running divers and contrary waies, with fire brands of diſſention among them? Nay here in the glory of great Britaine is renowned, that King *Iames*, with our gracious King *Charles*, and his Royall iſſue doe gather together that, which was ſcattered, and unite that,

which was divided, and re-
ſtore that which was loſt,
and ſave that which was en-
dangered even by this
meanes, uniting all in one
name of Britaine, as it was
ſaid of Rome, uniting ſo ma-
ny Countries into it ſelfe,
all parts which diſagreed
heretofore are now well
agreeing. Hereupon Rome
was ſaid to be *anchora fluctu-
anti mundo* : and as he ſaith
in *Tacitus*, *regna bellaque per
Gallias ſemper fuere donec in
noſtrum jus concederetis*. So
happily doth this univerſall
conjunction of all nnder one
head, take away all diſcord,
and maintaine conjunction
of love for everlaſting con-
tinuance.

tinuance. Only they which will be alone, and not contained under one name of great Britaine, are not bound up with the sheaves, nor carried home into the Barne, and therefore are like gleanings after harvest, left behinde in the field, subject to storme, they come not *two and two* into this *Arke*, and whatsoever remaineth alone, *Extra arcam, perit.*

Such are not unlike that Captaine, whom *Xerxes* rewarded with a garland, for escaping alive, when all other souldiers were slaine, and yet because he came alone without the rest, he hanged him: and as the

the *Athenians* in the warre with the *Æginetæ*, when one returned, without his fellowes, ranne upon him, and killed him, asking where were the reſt? And what can ſuch (I pray you) as ſeparate themſelves from the happy union of all Britaines anſwer for themſelves, if they be called to account? Can any be Engliſh, and not Scottiſh, can any be Scottiſh, and not Engliſh? Let that outcry againſt the Romans be ingeminated againſt ſuch, ſaying: *Quintilius Varus*, reſtore us our Legions, where are our Souldiers, what is become of them? Where are the Engliſh, where

where are the Scottiſh, let all reſtore themſelves, and each one the other to the name of Britaines. And ſo I ſay to all, and every one of both nations, *Cedo alterum*, (For I feare leſt this name *Cedo alterum*, mentioned in *Tacitus*, be in ſcarely found among many:) but I call aloud where art thou, *Cedo alterum*, give us thy ſelfe, bring in thy friend, yea, yet another, and another, bee not wanting to the weale publique; *una navis bonorum omnium*, all good Subjects are contained in one Ship of common Weal, *numerũ non habet illa ſuũ*, one is not perfit without the other:

for Britaines Subject ought maintaine mutuall ſociety for common good. As for others diſclaiming us, and disjoyning themſelves, only I wiſh they may all be of the ſame conſort, and ſociety with us, for, *victrix cauſa diis placuit*, though, *victa Catoni*.

And albeit many great, and mighty Potentates on earth make a great ſhew of *Copia verborum*, by copious recitall of many Provinces, and Kingdomes; as if his Majeſty ſhould entitle himſelfe by all the ſeverall ſhires under his dominions, and not by one honourable Title of great Britaine comprehending all: to ſhew how

how this miſliked ſome, it is recorded when the Emperours Embaſſador comming to the *French* King rehearſed the Emperours ſtile at large, which conſiſted of many dominions and names of countries; the *French* King willed his Herauld to repeate and ſay over the name of *France* as many times as the other had rehearſed the ſeverall titles of his Maſters dominions: intimating that one name of *France* well compacted and united of many particulars into one generall name, was better then divers particular names of many countries. And when *Quintius Flaminius*

heard how his army was terrified, at the recitall of many his enemies forces, of their diverſity of names, of countries, of Armour, and of multitudes, *Daha*, *Medi*, *Caduſij*, *Elemei*, *Cataphracti*, *&c.* Spearemen, Horſemen Footmen, Archers, &c. Oh ſaith he, what a doe is here, with numbers, and diverſity of numbers? all theſe are but onely Syrians, and make a great ſhew, like that great Supper, which mine Hoaſt at *Chalcis* dreſſed for me, and for my followers, with much variety, and marvell at the diverſity of the diſhes, and yet all was but one fleſh, though of ſo many divers dreſſings.

dreſſings. The river *Peneus* may better ſerve for inſtance: it divideth it ſelfe, and floweth into divers Rivers, and every one of theſe Rivers in his diviſion, hath a proper name to himſelf, one after this name, and another after that: but all theſe meeting in one, and becomming againe one great, and mighty River, doe now loſe the particular names, which they held being divided, and are called by one generall name, as before, namely, *Peneus*. *Non ſunt multiplicanda entia ſine neceſſitate.*

It is not reaſonable that brethren from one parent,

ſhould be divided in one houſe, though they be ſevered in diſtinct place: but be as fingers to one hand, knit together by common joynts for mutuall offices: even as the brethren *Molionides*, are poetically imagined to have but one body: or rather the three *Cerions*, to have many bodies, but one ſoule, and one minde; not unlike to that of *Pithagoras*, *Vt unum ex pluribus fiat*, many in name, but one in deed. And as when *Piſo* was commended to poſterity for frugality, I doubt not, but he was wiſe withall; and as when *Lelius* was renowned for wiſdome, I doubt not but he was juſt withall:

withall: and *Metellus* for piety, I doubt not but hee was temperate withall: and *Aristides* for justice, I doubt not but he was valiant withall: yet I know that the denomination is ever but of one, though it containe things two, and moe: as the Temple consecrated to two brethren *Castor* and *Pollux*, was named only *Castors* Temple: and the munificency of two Consuls, *Cæsar*, and *Bibulus*, was called only *Cæsars* munificency: and even many imaginary shewes, and shadowes have seemed compleate, in deciphering one thing only: yea the very images of excellent

men have been patternes, and resemblances of many consummate vertues in one: as *Plutarchs Alexander*, *Xenophons Cyrus*, *Homers Vlysses*, *Virgils Æneas*, and *Lucians Imagines*, instead of all.

And as there is a common Idea, and infolded notion of all things in the minde of man, so the other viewing the whole race and tract of things in the world, doth tell us, that as many peculiar excellent properties, may be, and are in one man, and hee over them, as sole Monarch over all the diversities of worthiest vertues; so a King under his Imperiall power

hath

hath to him ſubjected many ſhires, ſtates, cities, honors, provinces, and kingdomes, himſelf being ſole ſoveraign and Lord over all. Therefore though magnanimity onely, was attributed to *Cyrus*, only modeſty to *Ageſilaus*, onely wiſdome to *Themiſtocles*, skill to *Philip*, and boldneſſe to *Braſidas*: yet *Alexander*, as *Plutarch* reporteth, was furniſhed, and full-fraight with all theſe. And *Quintus Metellus* is reported to attaine and poſſeſſe together, ten of the chiefeſt, & greateſt things that ever he deſir'd (as if he had at once ten Provinces under his command) and was known a mighty warrier

a ſweet

a ſweet Orator, a great commander, to proſper in his greateſt affaires, to be in greateſt honour, of great wiſdome, a chiefe Senator, plentifull in children, rich of ſubſtance, and moſt renowned in the City. So copiouſly hath one man been ſtored with plentifull variety of manifold graces, all theſe at once dwelling in him, and he well ordering them; even as one free, and abſolute Monarch may, and doth rule many mighty and divers Nations, knit in one by obedience, and love among themſelves, and by law, and juſtice from the King, who by his lawes

ſpeaketh

ſpeaketh alike to all, is heard of all, and underſtood of all: *una, eademq; communi voce.*

I confeſſe the name of great Britaine hath beene long time eclipſed, or rather like thoſe voices, which *Antiphon* ſaid were kept cloſe, and frozen up in the Winter, untill the heate of Summers ſhining Sun reſolved the frozen, and faſt bound aire, that they might bee againe diſcloſed. Comfortable is the warmth of this bleſſing, in the Sun-ſhining daies of our Soveraign Lords King *Iames*, & King *Charles*; wherein not only cloudes are ſcattered, but the renowned

name

name of great Britain breaks forth as a gladſome voyce from frozened aire, & comes forth, as a Bridegroome out of his chamber, long time before lockt up like a priſoner. Doubtleſſe this is our yeare of Jubile, a yeere of delivering the Captive, of making the bond free, and of joy, even in ſort, and true ſenſe to us, *Annus Platonicus*, wherein things are come about againe to be as they were, (*Iure Poſtliminij*) to recover our ſelves, and be reſtored to name and fame of great and glorious Britaine, long divided into two kingdomes, but now moſt happily, and joyfully ſubjected

cted, and reunited in all the government therof unto one onely Soveraigne, moſt wiſe and moſt religious governour of the ſame.

Deus hæc benigna reſtituit in ſedem vice.

Doubtleſſe this is the Lords doing, and it is marvellous in our eyes, this is the day that the Lord hath made for us to rejoyce, and be glad therein. For as it is ſaid, we owe to God our ſelves, for creating us when wee were not; and more than our ſelves, for re-creating, and reſtoring us, when wee were loſt: So ought all good Subjects thinke the dayes more happy, and joyfull, in

in which they are now, as it were new borne, then thoſe, in which they were firſt borne, as is well ſaid; *Non minus illuſtres, atque jucundi ſunt illi dies, quibus conſervamur, quàm quibus naſcimur.* *Happy art thou, ô Iſrael, ô people ſaved by the Lord, who is like unto thee?* Thou wert loſt, and art found, bond, and art free, eclipſed, and art glorious, dead, and art alive, thy name forgotten, and behold, it reſoundeth even among hard rocks, and in the hollowneſſe of mountaines; thy beauty withered, and behold thy vallies ſtand thick, repleniſhed, and adorned, with faireſt varieties of all

good; thy yeares forgotten, thy feathers plucked, and thy ſtrength weakned, and behold thou waxeſt young, and luſty like the Eagle; yea thine honour, the honour of thine ancient name ruined like an old houſe, but behold it is now repaired, and called after his owne, and old name; even as *deliacanavis*, torne, and taken in pieces, was renewed, and built againe to his moſt ancient forme, and called ſtill *deliacanavis*. *Sic rerum ſumma novatur.*

And albeit worldly kingdomes and civill States ſeem ſubject to alteration, and doe carry in their outward appearance,

pearance, faces ſometime ſhining, and glorious as the Sun, and ſometime defaced, darkned, and deformed, conquering, and conquered, triumphing, and enthralled; yet the common weale it ſelfe like the ſhip before mentioned, ruinated and repaired, is ſtill the ſame; euen as the Sunne, though eclipſed, is ſtill the ſame; and a river ſometiime ſhallow, ſometime deepe, ſtill the ſame; and a man now ſick, now in health, ſtill the ſame. *Reſpublica enim ſemper ut civitas, eſt contigua, unâ, perpetuâque ſerie compacta,* and though admit it mutation, as our ſtate did long time,

time, ever ſince the firſt diviſion, till this bleſſed day; yet Britains common weale, was but ſick for a ſeaſon, till health returned into the whole body, by the glory of the head. So as now the firſt and ancient common weale of great Britaine is againe conformed to his prime eſtate, ſound, the ſame, and like it ſelfe; and is likely ſo to continue and flouriſh, ſo long as it retaineth the common band of community, and individuall knot of unity. As *Socrates* is ſaid, as long as he is *Socrates*, to bee one & the ſame. Whether in childhood, or manhood, in in fancy, or in age, the ſame *Socrates*. But *Heraclitus* denied,

becauſe of the ordinarie change of men and things, that one man could goe into the ſame river twice: and ill debtors borrowing mony heretofore, refuſe payment, becauſe they thinke themſelves not the ſame men, and plead the day is paſt, and cannot be againe; deluding with that ſaying: *Ego non ſum ego hodie & heri.* But ſuch concluſions or rather colluſions are ſimple ruſticall follies; as he ſaith, *ruſticus expectat dum defluat amnis, at ille labitur & labetur in omne volubilis ævum.* For howſoever times alter, yet truth ever ſheweth it ſelfe; as the river *Lycus*, running along under the earth

earth for a long ſpace, breaketh forth againe, and as is ſaid, *alioq; renaſcitur orbe.*

The ſleepers in *Sardes*, when they waked, thought they had paſſed no time: but we ſhall be more drowſie, and ſottiſh then they, if now rowſed from our long ſleep, wherein the honorable name of great Britaine was forgotten, we now not open our eyes to acknowledge the happineſſe of theſe our dayes: wherein our hearts may leap for joy, to ſee that two of our moſt gracious Kings, as Fathers of peace, and procreators protectors, and perfitors of Subjects joy, ſit in Royall ſeat of great Britaines

moſt

moſt ancient, and moſt abſolute Monarchy: whereby our ſtrength, peace, wealth, and honour is the more increaſed, in that our Soveraigne is the more univerſally obeyed, and we are doubtleſſe hereby more bleſſed, then all our fore-fathers: of whom we ſay, as *Demaratus* the Corinthian ſaid, that all dead Grecians are deprived of great joy, in that they lived not to ſee *Alexander* in *Darius* Chaire. But comfortably ſpake he in the Comedy: *Gaudeo, cum video hujus generis reliquias*; and how joyfull is it for us to acknowledge one another Britaines, as it was for them brethren

brethren in the Comedy which after ſo long time came to knowledge one of another: yea now for us to know one another to bee Britaines by all ſignes and tokens, *Non nævo aliquo aut crepundiis, ſed corpore omni.* And though he may bee pittied, which ſitteth alone mourning, and crying: *Nec mihi cognatus quiſquam fuit iſto nomine:* yet may both Engliſh, and Scottiſh rejoyce, becauſe neither ſiſter is a widow, but all their legitimate children are now of one name, and one blood, become, and borne againe Britaines, as it were by

by a Pithagoricall Palingeneſia, even twice Britaines, as *Hippolitus* was called *Virbius*, becauſe he lived againe; and was twice the ſame man. *Æſon miratur; & olim ante quater denos hunc ſe reminiſcitur annos.* And ſurely (as *Pliny* ſaith) *Sparſas & laceras gentilitates colligere & connectere, eſt, ut ita dicam, renaſci jubere.*

Thus we ſay, and thus we ſing, *Redeunt Saturnia regna*, even the golden age of Britaines Monarchy is come againe: *Alter Tiphys, & altera, quæ vehat Argos, delectos Heroas: atque iterum ad Trojam magnus mittetur Achilles:* another governour and chief

Maſter

Maſter, of the common weales Ship, and another Arke, or Argoſie, as before, doth tranſport the Nobles, and Commons both of England, and Scotland, to fetch the golden fleece, which *Egbert* that Dragon held ſo long time in his jawes. *Quondam etiam victis redit in præcordia virtus.* Now then, *Siquid patriæ virtutis*, if there be in us valour, of men ſtirred up, with remembrance of the name, and honour of the name, and honour of our Country: *Si quid antiquorum hominum*: if any drop of our Anceſtors blood live in us: *Si quid humanitatis*: if any touch of brotherly

kindneſſe, we cannot, but readily imbrace each other, as the ancient Romanes reconciled after long civill war, and ſhedding much blood *Iungebant Caſtra, & conſalutabant Cives*: yea, and triumph alſo as they did, ſaying, *exurgere, & reviviſcere Romani nominis memoria incipit, & gloria*: unleſſe it may be ſaid of us, as of that baſe minded *Vitellius*: *Tanta torpedo invaſit animum, ut ſi eum principem fuiſſe cæteri non meminiſſent, ipſe oblivi-ſceretur*: or it may bee ſaid to us Britaines deſcended from *Brutus*, as ſometimes to another *Brutus*, in another ſenſe, not here intended:

ed: *Dormis Brute, & non es Brutus.*

Our country men, and neighbours of Wales, as Chronicles report, derive themſelves from ancient true Britaines: and doe retaine the Britiſh tongue, though ſomewhat mixed, called *Camberaec*, which could never be extinguiſhed by any attempts of *Romanes*, *Saxons*, *Danes*, *Normans*: and that famous City *London*, is ſtill by them called Trenwith, of *Brutus* firſt named *Trenovanton*. And the Countrey it ſelfe is called *Cambria*, of *Camber*, *Brutus* Sonne, though we call it *Wales*, a

word impoſed by Saxons, naming them *Walſhe*, which is ſtrange; and many mountaines, rivers and cities are among them ſtill retaining Britiſh names: *extremos pudeat rediiſſe*: let us be aſhamed to be laſt, or backward, ſeeing another *Arthur* King of all great Britain raigneth; leſt we ſtill ſeem over-awed, and captivated to the Conquerour *Egbert* his will, and by his beating us, to be made as baſe vaſſals, forgetting our ſelves, our names, and our Country, and not daring to challenge, or acknowledge them: even as that baſe ſlave *Soſia* was enforced to yeeld to his Maſter *Mercu-*

rie,

rie, and ſay, *Pugnis me feciſti tuum, & ſi ſum ego, tamen non credo mihi, nomen ſimul abſtulit cum forma.*

Neither doe I eſteeme the change of name, a matter of indifferency, as if it were all one, whether we were called Britaines, or continued Engliſh, and Scots. But in my judgement it is reaſon to alter all into Britaines, becauſe it was our moſt ancient, and is the more honourable name, except we will weare the Badge of ſlavery on our ſleeve, to brag to the world, that we are not aſhamed to be conquered, ſo to ſhew our nakedneſſe, and ſhame, which *Adam* ſought

to cover, when he once ſaw it. Neither in mine opinion is it reaſon, that the now Nobles or Gentlemen of England, ſhould delight in name impoſed by that Saxon; ſeeing the whole race of Saxons is for the moſt part rooted out by the Danes and Normans, and none of the Saxons blood that was Noble, or almoſt but Gentile is left; and ſeeing (as Chronicle reporteth) it was counted in the daies of the Conquerour, a reproach to be called an Engliſh man, or to joyne in mariage with any of the Engliſh (which in my underſtanding is Saxons nation.)

Redit

Redit ad authores genus, & generoſa in ortus exurgunt ſemina ſuos.

And verily names, and titles, are matters of great conſideration: unleſſe, like *Varro*, not caring for name, we ſhould alſo ſay, that the God whom the Iews worſhipped, was but the ſame *Iupiter*, and common God of other countries, though otherwiſe called, *Nihil intereſſe cenſens, quo nomine nuncupetur, dum eadem res intelligatur.* But in the union of the *Sabins* and *Romanes*, (as *Eutropius* reporteth) this was eſpecially agreed upon, that the *Sabins* and *Romanes* ſhould aſſume one an-

others name promiſcuouſly: ſo that by no meanes they ſhould be diſtinguiſhed by name. And albeit among us, cuſtome hath begotten preſcription, yet we may remember, what is well ſaid in the Comedy: *Nunquam ita quiſquam, benè ſubducta ratione fuit, quin res, ætas, uſus, aliquid apportet novi, ut quæ prima putes, poſt in experiendo, repudias.* As in the Romane ſtory, (when it was objected that innovations, were dangerous to the ſtate, and nothing was to be done, whereof formerly there was no preſident) ſaith *Canuleius. Quid poſtea? nullane res nova inſtitui debet? & quod nondum*

dum eſt factum (multa enim nondum ſunt facta, in novo populo) ea, ne (ſi utilia quidem ſint) fieri oportet?

Whileſt we of England were put apart from Scotland, it was reaſon we ſhould have a name divided, and diſtinguiſhed from them, and retaine that name, and condition, as pleaſed fortune to impoſe, as *Andromache* ſaith to her Son, *Sume, quod caſus dedit:* but being reſtored *in integrum*, and every part knit together, it is a like reaſon we returne to our old name, and ſay, as in the Prophet, *I will goe, and returne to my former husband, for at that time it was better for me, than*

now. (*Hoſ.* 2.) *And no man when he hath taſted the new wine, but ſaith the old is better.* So that as the Romane Empire firſt was a Monarchy, afterwards governed by two Conſuls, and ſo a long paſſing through divers kindes of governments, till it returned to his former ſtate of Monarchy, to be as it was at firſt: even ſo the ſtate of great Britaine, firſt was as a Monarchy all governed by one; ſince it was divided, but now it returneth to his Monarchy againe, *Moribus antiquis res ſtat Romana virisque.*

For men waxe weary, in time, of their preſent condition:

dition: and Rome *mole laboravit ſua*: or rather, and more truly, God ſetteth bounds to all things, which they cannot paſſe: even the mightieſt powers have their periods. And all worldly kingdomes thus changing, (after long experience) ſay, the firſt is beſt; and ſo likewiſe, *Vt rerum, ita verborum interit uſus, quem penes eſt rerum, & vis, & norma loquendi.* But in this caſe neither the thing nor the name, being changed: but we lawfully recovering that which was loſt, renuing the title of great Britain, enjoying our country (as we did before) calling all Britaines, and holding

all

all things in the ſame ſafety, and ſecurity under name of great Britaine (as before under names of England and Scotland) ſay all and each to other, *Paſcite, ut ante, boves, pueri ſubmittite tauros.*

It is a good and gracious deed to provide for reall agreement in all equall conjunction, and mutuall participation. But in my ſimple opinion, it had beene *Verbo tollere, & reipſa relinquere*, only in ſhew to take away difference, but not in deed, without uniting both kingdomes into the name and ſtile of great Britaine; for, as he complained, *Tirannus occidit? Tirannis vivit?*

vivit? So if the old enmity of Engliſh, and Scottiſh be removed, and yet the names ſtill remaine, I feare that the very names would ever put ill men in minde of olde grudge, and incite new variance: as is ſaid of one, that he was *Romani nominis inimicus*, at deadly hatred with the very name: where the name is taken for the very cauſe of hatred. As, *Eo nomine hoſtis*, for that cauſe, even for name ſake he is an enemy: even as in Rome, when all things were accorded, and all parties pleaſed, only a name, which was in diſlike among them, was thought hinderance to their

mutuall

mutuall concord, and content, saying, *Non placere nomen, id periculo sum esse, id officere, id obstare libertati:* and therefore the Sanate perswaded *Lucius, Tarquinius, Collatinus*, otherwise in all respects approved, and beloved of all, even for his names sake, to forsake his office, saying, *Absolve beneficium, amicus abi, exonera civitatem vano (forsan) metu.* This I speake, lest retaining former name of English, and Scottish, which heretofore hath been offensive to each other, we call (as before is spoken) the ill disposed to former opposition, as between fire, and water, even

to

to *Kindle ſuch a fire in Iacob, as will devoure in Iſrael, and no water ſhall be able to quench it in Bethel.* Where it may be thought more fit, to ſet aſide all difference of former names : *Vt exoneremus rempub. vano (forſan) metu*; as it is ſaid of one, *Quod nihil eſt metuit, metuit, ſine corpore nomen.* And if any account the feare of name nothing, (bee it alſo ſay I nothing) yet a man cannot be too carefull, or fearefull of that which is counted even nothing, ſeeing it is ſaid. *Qui cavet, vix etiam cavet, dum cavet.*

Let

Let former deſtructions be preſent inſtructions. Offenſive diſtinction of names hath bred much woe. In *Italy* faction of Guelphs and Gibelines aroſe for name ſake. In England much blood for the white and red Roſe. In *Iuſtinians* time fearefull diviſion betweene the Veneti and Parſini about colours blew and greene. In which grievous contentions, ariſing firſt of ſmall or no cauſe but only of difference in name and diverſity of colours, deadly hatred is oft times kindled among former friends, as againſt ſworne enemies. After *Phalarides* death, the *Agrigentini* made

a decree that none ſhould uſe *glauca veſte*, becauſe the Tirants did uſe *glaucis ſubligaculis* : for they hated whatſoever might remember them of former Tiranny. And the Romanes publiquely ordained, that no Romane ſhould be ever called after the name of *Manlius* ; for, becauſe his remembrance was diſpleaſing, they would have his name utterly periſh. I wiſh that *nomen*, or *mentio ipſa*, the names Engliſh, and Scottiſh, borders, former feud, wars and bloodſhed between the two nations, were not once mentioned within our lips, but as *nomen Pelopidarum*

rum utterly put out, abolished, and never heard of, as that which is laid up in silence in the Grave: even now that not the least occasion be left, no not in sport or *inter ludicra certamina* (as we have a name of play amongst us called prison base, one part striving for England, and another for Scotland, representing unto us the variance betwixt both nations) lest it prove, as that betwixt them two brethren, *Demetrius*, and *Perseus*, King *Phillips* sons; who *in ludicio certamine*, opposite one to the other, with their companies divided on both sides, fell in earnest unto a maine

maine deadly warre one againſt the other. I ſay, as neare as may be, theſe oppoſite tearmes of Scottiſh and Engliſh ſhould ceaſe; except they remaine, as only they ought remaine, Epithites pertaining to one name of great Britaine, and to one people Britaines, as all the Iewes of all the ſeverall Tribes, were called *Iacob Gods people, and Iſrael his inheritance.*

And herein (ſeeing as *Vegetius* ſaith) *principis eſt pro ſalute Reipub., & noua excogitare & antiqua reſtituere*) both nations ought joyfully applaud the late proclamation, & in all humbleneſs of duty, ſubmit

ſubmit themſelves to the Kings Majeſties good pleaſure, ſeeking thereby the common good of Weale publique, and not his owne glory (as they doe, who call their lands after their owne name, to get a name upon earth: and as *Valens* the Emperour deſired, (according to his ambitious, and vaine-glorious humour,) to call this whole Continent *Valentia*, after his owne name: for which thing alſo *Henoch* the Son of *Cain*, building a City, was firſt noted,) but as a King moſt gracious, not *natus ſibi ſed patriæ* (as *Hadrian* the Emperour profeſſed before all: *Ita ſe rempublicam*

publicam geſturum, ut ſciret populi rem eſſe non propriam) thinketh only on the ancient name, *Non tam mutans, quam aptans*, ſo to roote out remembrance of former hatred, and to unite both into one. *Paſtor populi non ſuum ipſius, ſed Subditorum quærit commodum: & officio ſuo ſemper fungitur, utilitati conſulens, & ſocietati.*

Change of names hath ever been thought meet in policy, even where men formerly Strangers, and of divers kingdomes were to bee trained up together, and framed in faſhion one to the other: as were given to *Daniel, Hananiah, Miſhaell.* and

and *Azariah*, (*Dan.* 1.) new, and other names. And *Daniel was called Baltaſar, and Hananiah, Shadrah, and Miſhael Meſach, and Azariah Abednego* of purpoſe, by changing their names, to make theſe forget themſelves, their country, and if it were poſſible, the God of their fathers. And ſo the Turkes have, from time to time, in their pollicy changed the old names of thoſe places, they now poſſeſſe, which before profeſſed Chriſtiany, and when upon any Conqueſt, they take into their governement Chriſtians, they impoſe on them new names, to live like them, and

and as one people among them; and ſhall we thinke it a wrong or inconvenience, that, if a Grecian Prince or other Chriſtian King recover againſt the Turke, they afterward aboliſh a name impoſed on them, and call any Province, People or City after their olde and ancient name? *Et ſi hoc in aridо, quid in viridi?* If this be done (*ex facto*) by the children of this world, unto an evill end: may not his Majeſty in his princely wiſdome (*Fas eſtet ab hoſte doceri*) (*ex jure*) for the undoubted good of the children of light call to remembrance, and put in execution the

the wiſe Councell of *Macenas* to *Auguſtus* : to take away all differences whatſoever, even of the meaneſt things which might bee thought on, whether of name or apparrell, or any thing elſe, to the intent all things might be throughly compoſed in one uniforme faſhion, and conformity among all his Subjects, to their undoubted good?

It hath been often obſerved, that *Parva ſcintilla neglecta magnum ſæpe excitavit incendium.* And ſores ſleightly cured, break forth into greater danger. And, if I might boldly write my minde without miſlike, I would

would undertake ſufficiently to prove, that if the name had not been changed into great Britaine, it might be feared we ſhould not long (as we ought ever) continue one; and that (love being not without diſſimulation) we would among our ſelves, as is upbraided to the inconſtancy of another Nation (now not to be here named) *Ridendo fidem frangere*, and ſo love, as that we would hate againe. For as a chiefe inhabitant, and commander in *privernum*, being asked in the Senate at Rome, what peace they ſhould expect, anſwered, *Si bonam dederitis, fidam, & perpetuam: ſi malam,*

haud diuturnam. So here may it be ſaid, if union in name, bring alſo in deed, a good compoſition, and faithfull conjunction *bona fide*, it will doubtleſſe by Gods goodneſſe, laſt ever: but otherwiſe I feare (which God forbid) may againe rent in ſunder, and make the *new breach worſe than the former.* And therefore wiſe was that ſaying; *Ejuſdem juris eſſe debent qui ſub eodem rege victuri ſunt*; and that practiſe of *Romulus* renowned; who by union of divers Nations, *Eodem nomine & eodem jure Latinos vocavit.* And hereof grew the *Italicum bellum*, becauſe the Latines united in other

other reſpects, were not joyned *eodem jure* with the Romanes. To ſpeak plaine, we all confeſſe our union in our obedience to the King, as to the head: but yet without continuance of that union alſo in the name of great Britaine, and of other things thereto requiſite (to be farther by the Honourable Commiſſioners conſidered) I feare wee ſhall prove, as imperfect, if not deformed a body, as *Apelles* (before noted) painted *Venus*, only perfect in the head, and left all the parts of the body unperfect. Neither can I, for my part, imagine that part of

the body well united to his head, which doth not concur with all the body in all his parts perfect with the head. *Vt nec pes nec caput uni reddatur formæ.*

Herein let natures workmanship in our naturall bodies leade us to the imitation of her wisdome, in the government of bodies civill: and as she hath in naturall mixtion reduced the foure contrary Elements into a temperate and agreeing conformity, by taking away suspition of emulation, making them lose their proper names, and joyntly called *mistionis forma*: so should we by temperate discretion be

be willingly united with our neighbour friends into one corporation: eſpecially ſeeing the reality of every thing we enjoy is to continue in all reſpects the ſame, and only a formality of appellation a little changed. *Naturam ducem dum ſequimur non aberrabimus*, ſaid he: and the God of nature hath ſpoken it, ſo that we muſt beleeve, *That a kingdome divided cannot ſtand*, howſoever it may glory in the multitude of his parts: wherein a common Weale may fitly be reſembled to muſicall inſtruments; which howſoever conſiſting of the multitude of ſtrings, yet the harmony

is in the unity of proportion with agreeable consent of distinct sounds. Now as a little jarre in musicke, a little intention or remission of any one string discordeth all the harmony; so in this excellent musicall concord of a well ordered kingdome, never so small difference, though it be but titular betweene the severall parts of one common-weale, sometimes breedeth hatred, oftentimes envy, but alwaies emulation. Whereupon *Philip Comines* well observed, *Finitimorum æmulationem nativam esse*: that it was essentiall for neighbour regions to emulate one the other:

other: which is only remedied by taking away the frets and by incorporation making them not now our neighbours, but all one with our ſelves. And herein conſiſteth the nature of true mixtion (whereat all Common weales ſhould tend) when every thing remaineth that was, yet nothing as it was; when many contrary things yeeld up their contrariety and plurality unto one, conſiſting of all; which participating of all their reconciled natures, impoſeth only a new name, to their new manner of being, which is to be one inſtead of many; and that not

by coacervation or oppoſition of things without farther mixtion, remaining ſtill diſtinct within themſelves, but by *union* of conſociation, which taketh nothing away from theſe things that were before diſtinct, but their diſtinction. Out of which miſtion will ariſe excellent temperature, which we hope long to ſee in our Britiſh Common-Weale, wherein no humour either of Engliſh or Scottiſh may be predominant, but *temperamentum æquabile*, and that *ad pondus* too. Which as it is ſeldome found any where, ſo it is alwaies found where it is found with perennity.

And

And concerning ſuch miſtion was that ſaid of *Romulus* and *Trajanus*, and now may it be ſaid of King *Iames*, and King *Charles*; *Diverſas gentes ita commercio miſcuit ut quod genitum eſſet uſquam id apud omnes natum eſſe videretur.* And of ſuch mixtion may that of *Zeno* be ſaid, *alterius chorus major, meus autem concinnior*: Another Kings Empire may be greater, conſiſting of diverſity of Nations, but ours more compact and united in one. And this mixtion of both our nations ſo mixed in one, bringeth forth but one title of GREAT BRITAINE. *Vnum, ſed leonem*, as the proverb ſaith.

Which I the rather urge here, againſt *Polititians* (if any ſuch be) of this age, who ſeeke to nouriſh faction and oppoſition in the State, and Common-Weale, and think nothing better, *Quam ſi in commune non conſulant*; who ever have a *Rowland* for an *Oliver*; where fearefull experience doth often ſhew the fruits of that Axiom, *Contraria contrariis curatur.* Which manner of keeping Subjects one oppoſite, and offenſive to the other, is a flinty, and fiery ſociety, even *Societas lapidum, fornicationi ſimilima, quæ caſura, niſi invicem obſtarent, hoc enim ipſo ſuſtinetur.* And this practiſe,

ctiſe, whereſoever prevaileing, is more then Machivelian, even devilliſh, ſowing ſeed of diſſention in parts, to deſtroy the whole. Therefore it being an infallible, but woefull ground of truth, *Nulla ſalus bello*; It is meete that all and every Subject of great Britaine, underſtand, and profeſſe the other part of that Verſe, *Pacem te poſcimus omnes.* For ſo I thinke this Axiome in a State, is better for preſervation of Weale publique: *Similima ſimilimus nutriuntur.*

And if I were worthy, here would I adviſe all the Magi-

Magiſtrates of great Britaine, which either now do, or hereafter ſhall beare rule under their high Soveraigne, in any parts of his dominions, to remember in all their high honours, that *Cleo*, and *Themiſtocles* tooke contrary courſes, and were both miſliked in time of their Magiſtracy. For *Cleo* called all his friends, and old acquaintance together, and renounced them openly, giving them to underſtand, that now he was ſo advanced, they ſhould expect nothing from him for former friendſhips ſake. And *Themiſtocles* anſwered one, wiſhing him to be alike to all, and not partiall,

tiall, that he would not ſit in ſeate of honour, and not doe more good to former friends than to others. But truth is, in a Common-wealth, nor diſdaine of former friends becommeth *Cleo*, nor partiall favours *Themiſtocles*; for community regardeth neither any man, neither any cauſe for private reſpects, but is as the Sun, yeelding alike common comfort to all: which thing I wiſh all, as one man, wiſely to perceive, and willingly performe. And yet may *Cyrus* have in remembrance, the very meaneſt of them, with whom ſometimes he lived. And *Aha ſuerus* looking into the

the Chronicles may remember thoſe which have ſaved the King from any, who ſought to lay violent hands upon him. And the *Macedonians* may not either grudge, or diſdaine that *Alexander* prefer the *Perſians* before them of his owne Countrey. *Ecquis eſt qui veſtra neceſſaria ſuffragia pro voluntariis, & ſerva pro liberis faciat?*

But to returne into the Kings high way for the name of Britaine: ſeeing his Majeſty may ſay, *Non me Troja capit*, Scotland alone doth not containe my greatneſſe: and therefore ſpeaketh alſo to England: *Salve fatis mihi debita*

debita tellus : England is alſo the lot of mine inheritance : and both England, and Scotland will I make one Empire, and renew their names into the firſt title of great Britaine, as it were *Ilium in Italiam portans* : (though in removing all the gods out of the Temple, to give place to *Iupiter*, only that petty god *Terminus* refuſed, and would not move) yet let the *Termini*, and bounds of both our Nations, and all the people therein contained, willingly give place to the juſt pleaſure of their ſole Monarch, and even in this alſo, acknowledge K. *Charles* their

ſupreame

ſupreame head, and governour : where obedience in each Subject, is like the reconciled *Genius*, *utriuſque regni* : which though before was as angry *Iuno*, much adverſe to the Romanes, yet now like *Iuno*, out of her very image ſeemeth to ſpeake aloud, *Romam ſe velle ire* : Anger is appeaſed, diſpleaſure forgotten, and diſcord come to a perpetuall end.

Nec quenquam incuſo, potuit quæ plurima virtus
Eſſe, fuit: toto certatum eſt corpore regni :

And now the whole common-weale, *odiis ſaturata, quieſcit.*

Neither

Neither may contention, either of antiquity, or any other dignity (whereabout *Albanes*, and *Romanes*, ſo much contended, and would not yeeld one to the other) breake this common band of love among our ſelves, or loyalty to our Soveraigne, who imbraceth both Nations with equall and indifferent love. But we ought to conſider, that both Engliſh and Scottiſh (*quis major? æque ambo pares*) making no queſtion of difference for common goods ſake, without difference may challenge like intereſt in his Majeſties favour (*Et vitula tu dignus & hic*) to bee divided

divided equally, and graciouſly among all, by Geometricall proportion as his Majeſty ſhall be pleaſed to deeme meet. Which thing may move all to mutuall kindneſſe, and reciprocate love one towards the other, with an orderly conformity of both to live together in all peace, and Chriſtian charity, affectioned to love one *another, with brotherly love, and in giving honour to go one before the other*; Rom. 12. as it is ſaid of *Scipio* and *Lelius*, *actuoſæ vitæ iter æquali gradu exequebantur*: not grudgingly, nor contentiouſly, ſtriving for prerogative of bleſſing and *birthright*,

right, in his Majeſties favour; as if it might be ſaid to his highneſſe, *Haſt thou but one bleſſing, my father? Gen.* 27. for his Majeſties abundance, and overflowing meaſure of honour, poureth forth, as out of a fountain, ſtreames to fill up every empty channell, *Nemo ex hoc numero mihi non donatus abibit*; and where every one may be contented, *Cuncta aderunt; animus, ſi te non deficit æquus.* Herein let us take example from the Romane Common Weale (and ſurely for our inſtruction may it be ſaid, *Nulla unquam reſpublica, nec major, nec ſanctior, nec bonis exemplis ditior fuit*) where

where *Dyoniſius Halicarnaſſeus* giveth us a ſtrange ſhew of two Conſuls *Largius* and *Clalius*, who both ſtrove to give precedence one to the other, preferring each other before himſelfe, and reckoning one anothers worth before his owne: and this done, two or three ſeverall times, neither preſuming to goe before the other, but ſtill refuſing, and could by no meanes either be perſwaded to take the preheminence one before the other. But is any mans eye evill, becauſe the Kings eye in ſpeciall and gracious aſpect is good? Doubtleſſe when a King doth not

not all things *ad voluntatem, ſed ad utilitatem omnium*; they which miſlike, (and yet ſeeme of the ſame league, and ſociety with others) doe notwithſtanding like *Nahaz* the *Ammonite*, (1 *Sam.* 11.) joyne in common covenant with others, but on condition onely, that they may *thruſt out the others right eyes. Hoccine in commune honores vocare? quænam iſta ſocietas? quænam conſortio eſt?*

But whoſoever intendeth truely the common good, let him remember, that *Solon* ſaid, The onely way to keep ſubjects in unity, is to maintaine an equality for all: for

motus, as *Plato* ſaith, is *in inequalitate*; but *ſtatus*, and *quies in æqualitate*: which thing is ſpoken, not to breed, or maintaine parity in condition of men, for that equality were true inequality, nay iniquity, ſo to confound the world. But theſe things are alleadged to ſhew, that our gracious Soveraign may herein (I ſpeake under favour) be reſembled to *IANVS*, who had two faces, to looke forward, to looke backward: for ſo his Majeſty is ſet in the middeſt, ſole Soveraigne of all great Britaine, to looke on England, to looke back to Scotland, and with princely and favou-

favourable aſpect to countenance both, *Tros Rutulusve fuat, nullo diſcrimine habebo:* where both being made one common Countrey, that ſaying may well befit our common Emperour; *Hoſtem qui feriet, mihi erit Carthaginenſis quiſquis erit.* And there is that equality, before mentioned, diſtilling from his Grace and Majeſty in honouring, and defending both alike, (*Iuſta pari premitur, veluti cum pondere libra, prona nec hac plus parte ſedet nec ſurgit ab illa.*) where none ought ſtrive contentiouſly, leſt they ſeeme to offer violence to the Kings Grace, or to his honour, or to both:

as the Mid-wife charged *Pharez* in making the breach betweene him and his brother, by forcing his birth before his brothers, through ſtrife in his mothers womb; whoſe name therefore, was called *Pharez*, which ſignifieth diviſion.

But our brotherhood is not in ſtrife, as that of *Cain* and *Abel*, *Eſau* and *Iacob*, *Iſmael* and *Iſaac*: nor as that of *Geta* and *Antoninus*, ſonnes to the Emperour *Severus*: after whoſe death, their mother *Iulia* was forced to divide the Empire betwixt her ſonnes, ſevering and ſetting them aſunder into ſeparate governments, with a ſea be-

betwixt them, becauſe of their hot contentions and implacable hatred. And God forbid, that we ſhould by oppoſite contentions one againſt another, provoke the common parent of both our Nations, as thoſe two brethren did their parent *Iulia*, to cry out againſt us, as ſhe did againſt them: O my ſons, you have found the way how to be ſevered and divided by ſea and land, into diſtinct regiments, and as you ſay, the water divides you one from the other: but how will you divide me your mother? How ſhall I bee divided between you both? Will you diſſect mee into

parts alſo ? As them two lovers (mentioned by *Plutarke*) ſtriving for their love, *Dum uterque ad ſe certatim rapere conatur*, rent her in pieces ? Let our ſtrife rather be like that of *Epheſtion* and *Craterus*, who contended whether ſhould love their King *Alexander* moſt; in ſo much that *Alexander* was enforced to decide the controverſie, adjudging that *Epheſtion* loved the King beſt, and *Craterus Alexander* beſt. So it pleaſed the King in his ſentence equally to divide his love, and ſo did they both equally ſtrive to love : and after this manner did the *Iönes* and *Chii* contend

contend in love to *Hercules*: and *Iuda* and *Iſrael* for *David*. And ſo I doubt not but our contention is of the like love, and duty towards our Soveraigne: but as for hatred and malice amongſt our ſelves, ſo ſeparating us that we cannot be mixed together, *Dii talia Graiis, erroremque hoſtibus illum*. Seeing (as he ſaid) no greater hurt can be wiſhed to our enemies then to be diſunited among themſelves, and if they will not bee at one with us, that they may be at odds betweene themſelves: *Maneat quæſo durcique gentibus ſi non amor noſtri at certe odium ſui. Quando*

nihil jam præstare fortuna majus potest, quam hostium discordiam.

And now farther to enforce this union into both Nations, the rather, because we are both alike under one head and governour: hath not his Majesty two eyes, to respect both kingdomes; two eares, to heare alike the cause of both; two shoulders, to beare alike the burden, and care of both; two hands, to distribute honours alike to both; and two feet, to goe one before the other, yet both alike to support but one body? The inequality only is, if we are not alike dutifull, and thankfull; nei-

neither doe we, as the Apoſtle exhorteth, (Rom. 12.) *Carry like mindes one towards another*; nor make our ſelves in our owne conceits, equall to them of the lower ſort. And where *Xenophon* calleth Magiſtrates, and mighty men, the Kings eyes, the Kings eares, the Kings ſhoulders, yea alſo his hands, and his feete, it is not thereby meant, that they ſhould thinke they alſo had two eyes to envy one the other; two eares, to liſten after advantages, or offences one againſt the other; two ſhoulders, to ſhove at, and ſhoulder out one the other; two feet, to out-runne, and prevent

one the other; two hands, to catch, and ſnatch one from the other, or to carry fire in one hand, and water in the other, or to build with the one, and to pull downe with the other, or with the one to offer a gift, and with the other a ſtab; *Altera manu panem, altera lapidem*; but that their eyes, eares, ſhoulders, feete, and hands are, or ſhould be mutuall helpers one to the other, for the common good, and publique ſervice of the whole State. And I perſwade my ſelfe, that all Magiſtrates under his Majeſtie, of the one, or other Nation, united now in one common name of Britaines

Britaines will for publique Administration of the common-Weale, so see with their eyes, heare with their eares, beare up the head with their shoulders; and walke uprightly, *Having pure, and cleane hands*, that as the fingers in the hand are distinctly divided, and yet do clap, and clasp themselves together, for more strength; so all of command and in authority within great Britain, though they have distinct offices, yet will so concur, and agree together, that though there appeare among them, and their distinct publique services, as, *in digitis, divisio*, it shall not be, *ab unitate præcisio*.

And verily the two kingdomes, are like two hands warming and enfolding each other, continuing two, yet in one body: where if the right hand challenge more neceſſary uſe and ſervice in the body then the left, or the left hand more than the right, and one not readily yeeld to joyne with the other, as is meete, the head may in his good pleaſure make choice and uſe of either: as in the *Romane* Story, when *Tribunes* diſagreed for chiefeſt honour, *Quintus Servilius*, *Conſul*, of much leſſe dignity, and authority than a King, tooke the matter into his owne hands, ſaying,

ing, *Patria Majeſtas altercationem iſtam dirimet.*

Here Prudence among Subjects hath need intermeddle with all other vertues, and ſhew the power of union in her ſelfe; where Juſtice demandeth right, fortitude tollerateth what ought be borne, temperance reformeth will, ſubdueth anger, moderateth paſſion, and repreſſeth ambition; and all in unity of obedience coupled together, bring forth plentifull fruit, for ſociety, honour, and joy. Which thing well pleaſed *Marcus Furius Camillus*, Dictator of Rome, ſeeing all the Senate, and Subjects of Rome,

not only accord in the common execution of each office for common good of all, but willingly, and lovingly, both higheſt, and meaneſt to embrace one the other, ſaying, that the Common-Weale was flouriſhing, and moſt happy : *Si tales viros in magiſtratu habeat tam concordibus junctos animis, parere, atque imperare juxta paratos, laudemque conferentes potius in medium, quam ex communi ad ſe trahentes :* whereof the *Senate*, *Conſuls*, and *Tribunes* gave teſtimony, and good prooſe, when they all ſubmitted all authority to *Camillus*, perſwaded in themſelves, *Nec quicquam de*

ma-

majeſtate ſua detractum, quod majeſtati ejus viri conceſſiſſent.

In Britaines union, England may not exalt it ſelfe above Scotland, nor Scotland ſtrive againſt England, but both as members of one and the ſame body, under one and the ſame head, ought to have the ſame care one for the other, as if one member ſuffer, all ſuffer with it, and if one be honoured, all the members rejoyce with it; and as in the Church, ſo in the common-Weale, *one is my Dove*, one is my darling, ſhee is the only beloved of her mother, and deer to her; that bare her;

ſo I know there are diverſities of gifts, and differences of adminiſtrations, and divers manners of operations in both; and God hath ſet the members of the whole body, every one of them, ſeverall in the body, as it hath pleaſed him, but, *omnia ab uno ad unum*. All from one head, and to one end. Hee that is wiſe will conſider this. *Qui vero curioſiores ſunt, quam capatiores, quadam magis contentioſè objectanda, quàm prudenter conſideranda eſſe arbitrantur.*

And now ſeeing I have waded ſo far in the union of Britaines; Engliſh may not miſlike, that Scottiſh beare

Office

Office among, and with them, as if they were of a farre Countrey, hunting after others Treaſures, ſerving the King of Babylon, and not as the ſame Subjects to *Hezechias*; for they are of, and for England, as we; and we of, and for Scotland, as they, and both for both, being made one. Nay rather we ought deſire their ſociety, and rejoyce in this community, ſetting before our eyes for example, that ſaying of *Auſtin* of the communion of Saints, made fellow heires with Chriſt through the mercy of our good God: *Deus, cum haberet unicum, noluit eſſe unum, ſed habere fratres.*

And

And, (if in humane matters, humane examples more move) remembring that *Scipeo* was as glad of his brothers preferment as of his owne; and that *Caſtor* would not be a god without his brother *Pollux*, but would be only *Semideus*, that his brother might partake with him; as is well ſaid: *Habent oculi in corpore magnum honorem, ſed minorem haberent ſi ſoli eſſent.*

In the time of *Claudius*, the Emperour, when it was conſulted that the *Senate* ſhould bee ſupplyed with more Senators, the Peeres and Nobles of *France*, long before enfranchiſed free de-

nizens

nizens of Rome, ſought alſo to participate in honours, magiſtracies, and dignities with *Romanes*: and the matter being handled on both ſides with great conſideration, the *Romanes* alleadged againſt the *French*, that *Italy* wanted no ſufficient men within it ſelfe, for it ſelfe. And that there was no reaſon to incorporate others with them, who had beene at ſo deadly hatred, and bloody warres againſt them. What? no private men, not the common People, not Strangers, but enemies taken into the Senate? Was it not counted for a wonder that the

the *Athenians* did take onely *Anacharsis* into their City? Would the *Lacedemonians* admit the *Tyrrheni* to participate in their honors, though they had done them service? And had their mothers also *Athenian* women? But the good Emperour replying, said to the Senators, that he would assume into the Senate, of all his Subjects, such as he found most worthy, of what Countrey soever, alledging that his owne Ancestors were descended from the *Sabins*, and made of Nobility and Senate of Rome, and that the *Julij* were taken from *Alba*, *Coruncani* from *Camerium*, the

the *Porcij* from *Tuſculum*, *Etruria*, and *Lucania*, and from all parts of *Italy* choſen into the Senate. And that by this meanes *Italy* was extended, and greatly enlarged, ſo as not onely the people, but all their poſſeſſions, had their dependance upon the ſtate of Rome, and grew into one Nation and people of Rome. And that a ſetled ſtate chiefly flouriſhed, when the people inhabiting even beyond the River *Padus* were received into the community of *Romane* Citizens. And laſtly, that nothing was more hurtfull to the *Lacedemonians* and *Athenians*, then re-

refuſall to encreaſe the common-weale by acceſſe of new and other people. What? Shall not they be admitted, becauſe they and *Romanes* have had deadly feud one againſt another? So the *Æqui*, ſo the *Volſci*. And yet are now all one and the ſame people of Rome. This forcible ſpeech pierced their hearts, and prevailed ſo, as that all ſubmitted their judgement to the Emperours wiſedome. Which thing I thought good here to remember, not forgetting alſo what *Anna* ſaid to *Dido*.

Quam tu urbem ſoror hanc cernes? quæ ſurgere regna,

Con-

Connubio tali, Troum Comitantibus armis?

Punica ſe quantis attollet gloria rebus?

Which if we conſider, as we ſhould, wee cannot then but ingeuuouſly acknowledge, that good and praiſeworthy was the ſpeech of *Pædaretus*, who ueder ſtanding he was not choſen into the number of the *Trecenti*, who chiefly bare rule, ſaid, he did glory there were ſo many his betters in the Common-weale. And no leſſe commendable was his ſaying, who wiſhed, hee could raiſe frō the dead many moe, ſuch

ſuch excellent Citizens; as *Quintus Fabius* well adverti-ſed *Titus Octacilius*, *Nec tu id indignari poſſis aliquem in civitate Romana, meliorem haberi quam te.* Doubtleſſe the Common-Weale is more happy, and doth there more flouriſh, where is more choice of worthy honourable men, to be imployed in publique affaires, as need and occaſion require. And as arrows in the hand of the ſtrong man, ſo are the ſucceſſion, and children of ſuch: bleſſed is our gracious King *Charles*, that hath many Kingdomes, like many quivers full of them: but as for the arrowes, which of them ſhall

ſhall be taken forth, and ſent, or ſhot abroad, that is in the power of the Archer: Neither may one ſay, why haſt thou taken me? nor the other, why am I left with the reſt? *An non in cælo ipſo ſua luce ſol Lunam ſuperat, non vituperat? Et ſtella à ſtella differt in gloria non diſſidet in ſuperbia?*

And albeit there bee a kinde of jealouſie, and naturall ſtrangeneſſe among men, untill they better grow in knowledge one of the other, and doe eate, (as our Engliſh Proverbe ſaith) a Buſhel of Salt together: yet have we long ſince ſhaken off that infamy, which *Horace* laid unjuſtly

unjuſtly upon us, that Britaines were uncurteous, and unhoſpitall to ſtaangers: and have learned to grant Incorporation, and immunities even to ſtrangers in deed, and to enfranchiſe ſtrange Nations for trade with us, making them partakers of our Rights: much more than ſhould we be leſſe nice of all immunity, and naturall community with us towards thoſe, who now are one with us; that though in the Comedy, cauſe of ſtrangneſſe among men be alleaged, *Quia nec ille te novit, nec tu illum*: yet we ſhould be aſhamed, *quaſi Canes, latratu accipere, quem non agnoſcimus.*

Yea

Yea rather ſhould we rejoyce to heare by this union, how that *Lacedemonii Medizant*, and *Medi Lacedemonizant*, both Scot and Engliſh, ſo familiarly converſe together, and are growne into one anothers natures and manners, that like *Servilii fratres*, they are all one. And ſhould we wiſh by reaſon of the neighbourhood, and neerneſſe of both Nations, as alſo for likeneſſe of language we ſhould bee alone: even as the Hiſtorian diſcourſeth of the *Phryges* and *Trojani*, and likewiſe other nations, how they were taken for the ſame, & called by one anothers names promiſcu-

promiſcuouſly, becauſe they were ſo neere one to the other; and the ſame alſo were counted but one Nation, and of one kinde, by reaſon they were of the ſame language: a moſt ſure argument (ſaith he) that they be but one people, who agree in one language; as it is moſt abſurd, the inhabitants of the ſame places ſhould differ in language, if they be of the ſame kinde. Why then (as he ſaith) *Iube hanc maceriam dirui, quantum poteſt, huc transfer, unam fac domum.* And according to that reſolution,

——fœderis æquas
Iungamus leges, ſocioſque
in regna vocemus.

Eſpecially ſeeing they may challenge with us, *Cives eſſe, & licet non eaſdem opes habere, eandem tamen patriam incolere: quare connubium petimus, & ſocietatem, quod finitimis, externiſq; dari ſolet: nihil novi ferimus, ſed id, quod populi eſt, petimus: Vt quibus velit populus Romanus honores mandet.* Was not *Numa Pompilius*, though no Romane, fetcht from *Sabins*, and made king of Rome? Was not alſo *Lucius Tarquinius*, not ſo much as of Romane blood, made king there? And was not *Servius Tullius*, though borne baſely, and of a bondwoman alſo, made king there? *Et dum nullum faſtidiatur ge-*

nus, in quo eniteret virtus, Romanum crevit imperium. but no ſuch exception of Scottiſh blood, his Majeſtie being rightly, and anciently deſcended of royall Engliſh blood, and his nobles hence forth in their poſterity, being with us, and wee with them, all of Brittiſh blood: *an eſſe ulla major, aut in ſignior contumelia poteſt, quam partem civitatis, velut contaminatam, indignam connubio haberi? Quid eſt aliud, quam exilium intra eadem mœnia, quam relegationem pati? ne propinquitatibus, ne affinitatibus immiſceamur, ne ſocietur ſanguis?*

What can we ſay more, but render all poſſible praiſe, and

and thankes to our good, and gracious God, who by his ſervants our two gracious Soveraignes, hath reduced, and reſtored the whole Iſland of great Britaine, anſwerable to his firſt beginning, and ancient former being; like to one City, even one Ieruſalem, which *is a City, at unity within it ſelfe. Hoc verè Regium, duos populos unum efficere.* As the king of kings hath in mercy done to Iew and Gentile, to Grecian, and Barbarian, *fecit utraque unum:* he brake downe the partition Wall, and hath gathered the people, & kingdomes together to ſerve him, *diſſociata locis concordi pace ligavit.*

gavit. And why ſhould not many, and moe then two kingdomes, as well civilly abide in unity of Subjection, as many Chriſtian nations continue in unity of faith? But that the one hath the ſpirit of God, which is author of peace, and lover of concord, directing them: and the other the ſpirit of Satan, author of contention, and cauſe of confuſion, perverting them. Which thing king *David* well perceived, praying God for his Sonne *Solomon*, that he might enjoy the full poſſeſſion of the whole dominion *from ſea to ſea*, promiſed to *Iſrael* under *Moſes*, but not fully obtaiued till

till then, becauſe of the peoples ſins. And albeit for our manifold, and great ſins, this whole Iſland was overlong divided into two, and forced by former diviſion to many battels, and much ſhedding of blood; yet we praiſe God, that in theſe our dayes, the full poſſeſſion thereof is reſtored, and given to our peaceable *Solomon*; ſo as not only all his own ſubjects, even from Sea, to Sea, of both the kingdomes, are in him united into one; but even the potent, and powerfull neighbour kings ſeeke peace, and make league with *Iſrael*, even *the kings of Tharſis, and of the Iſles, bring preſents, the kings*

of Sheba, and Seba brings guifts, as in the daies of *Solomon*.

This change (even the happieſt change that ever was) from a people ſo divided from one, by Gods eternall decree, and ſpeciall mercy, to be made one, biddeth us open our eyes, and calleth us alowd, come, and ſee; *ſpeque, fideque inquit, majora videbis*. For our Iſland, formerly for ſin divided (as the *Echinades Inſulæ*, were fained by Poets, once far ſeperate, and diſtracted, for contempt of their Gods) is now become like that Iſland *Delos*, which though it floated, and was toſſed ſometimes upon the waters,

waters, *à gente in gentem*, as one wave forceth another; was nevertheleſſe reported to be afterwards, truly firme, and ſtable. Doubtleſſe that God which hath written in the waters, and the Sea, legible for ever eye to ſee, and read *Mare Britannicum*: and who hath continuallycarried in directing the pens, and penſils of all Coſmographers, Mapmakers,or whatſoever Hiſtoriographers (whom *Alphonſus Siciliæ* calleth *optimos Conſiliarios mortuos*) not to alter the firſt, and old name, but to call it in all their writings and deſcriptions, *Mare Britannicum*; hath graciouſly, and miraculouſly

culouſly effected for the land alſo, that out of the dead aſhes of old great Britaine, ſhould be raiſed even the ſelf ſame Britaine, as the *Phenix* living, and dying, *eſt eadem, ſed non eadem, quia ipſa, nec ipſa eſt.* O admirable Metamorphoſis, & happy change! England, and Scotland have left, though not loſt, their names, both being preſerved in the Boſome of great Britaine: *Non duo ſunt, nec forma duplex*, but, *neutrunque & utrunque videtur*: and of both us Engliſh and Scottiſh being now Britaines may it be ſaid, as of them two brethren, *alteruter & uterque; alteruter eſt uterque, uterque autem neuter.*

neuter. Which I againe call that faire *Phœnix*, dying, and living, *eadem, & non eadem, quia ipſa nec ipſa eſt.*

In which excellent, and wonderfull work, the rather, and better to bring to paſſe the good purpoſe of uniting the two kingdomes and people into one, it hath ſeemed beſt to the godly wiſedome of divine providence, firſt, and long ſince to knit all our hearts in one holy religion, and in the ſame ſervice, and godly worſhip, to make us all like Citizens with the Saints, and of the houſhold of God, renewed in Chriſt, and reconciled into one body, acknowledging but one

God, and profeſſing but one faith, and religion, the hope of our vocation. Whereby we learne, and cannot but confeſſe, (if, as *Ciprian* ſaith, *conſiliorum gubernaculum, lex ſit divina*) that that Common Weale beſt pleaſeth God, which commeth neereſt to the Church of God, that wiſeſt Polititiās, are beſt Chriſtians, that beſt governments have correſpondence with Gods lawes; and that thoſe kingdomes are beſt ruled, and the more bleſſed, which are of one heart and one obedience, even as all are one in Chriſt, who is the head, and all under his government, are by one ſpirit,

but

but one body.

Wherefore the good Emperors *Theodosius*, and *Valentinianus* writing to *Ciprian* Bishop of *Alexandria*, were bold to commend their government, according to the platforme, before described, saying: *A pietate, quæ in deum est, Reipublicæ nostræ constitutio pendet, & multa utrinque est cognatio, & societas, &c.* Which most excellent patterne, and forme of government, is after the example of Christ, uniting all into one: and this the Psalmist resembleth to that *precious ointment, powred on the head of Aaron, and running downe his beard, even to the skirts of his cloathing:*

cloathing: for ſo doth ſweet and precious union reſt chiefly in the head, which is but one, and from thence run all along, and alike to all the parts of the people, which are but one.

But ſhame on Schiſme, whither it be civill, or eccleſiaſticall; for it renteth the ſeamleſſe Coat of Chriſt, both in the Church and in the Civill ſtate, even in the doctrine, and ceremonies of the one againſt the truth of God; and in chriſtian charity, and common civility of the other againſt the peace of men. Wherefore whoſoever oppoſeth himſelfe againſt the one, or other, is more

more unreaſonable, and may be thought more cruell, than the ſouldiers which would not divide Chriſts ſeameleſſe Coat, but caſt lots, whoſe it ſhould be; ſaying, *Sortiamur cujus ſit.* For it cannot bee denied, but that they which divide Great Britaine, to have it divided within and againſt it ſelfe, divide that, for which they cannot ſay, *ſortiamur*; ſeeing *cujus* is known, and *ſit* cannot be denied: but *ſortiamur*, and *cujus*, and *ſit*, ſhould wholly, and only be left to his Majeſtie, and to his royall ſucceſſion for ever.

Only

Only let onr contention be, as was that of *Iſrael* and *Iudah*, who ſhould be forwardeſt not only in bringing our King unto the ſeate of his kingdome, but alſo now to preſerve the poſſeſſion of his kingdome, *Sartum & tectum*, inſeparably united to the King, and joyntly united and undivided within it ſelfe. *Vnus rex, una lex; unus pater, una communis patria; unum caput, unum corpus.* Let not private reſpects hinder a common good: let every man be as one man, of one heart and one ſoule, united to his Majeſties gracious intentions, which are for the everlaſting good of

every

every one. If the King *had commanded thee a great thing, wouldeſt not thou have done it? How much more then, when he ſaith*, bee you all of one minde to live agreeably together, in one uniforme government, for your owne undoubted good. *Cedat jus proprium regi, patriæque remittat.*

And to conclude *in nomine, & omine Concordiæ*: to conſummate this ſtructure of union, and to conſecrate it to all eternity, as the *Romanes* did their Temple of concord. Behold, now is the time of eſtabliſhing the

the unity of both Nations together; (as he ſaid) *Si quando unquam conſociandi imperii tempus optaſtis, en hoc tempus adeſt, & virtute veſtra, & deûm benignitate vobis datum.* Heretofore, as *C. Manius* ſaid, he could not *audire jus præ ſtrepitu armorum*; ſo by reaſon of civill diſcord betwixt both Nations, the name of unity was but *as a pleaſant ſong*, touching the eare, but not entring into the heart or ſerious conſideration of either part. And ſo for many yeares this cogitation crept in every where. The name of Britain ſeemed as a brutiſh name, all commixtion betwixt us

ſeemed

ſeemed confuſion, any mutation for union ſake an utter ſubverſion of all the ſtate. But now the matter is come *Extra Rubiconem : jacta eſt alea :* the matter is proceeded in, *Aut nunquam tentes, aut perfice.* Such a matter of ſtate is not ſlightly to be intended. And I know, that all the honourable Commiſſioners on both ſides thinke every one of themſelves not to be imployed in this ſo great buſineſſe, only as *pro Conſule* and in his owne perſon, but *pro Conſulibus, & in commune omnium* ; and therefore will be aſſembled like wiſe *Romanes*, who after long diſſention, and part takings, made

made full reconcilement and concord perpetuall for all matters *in Æde Concordiæ.* And I doubt not, but all Subjects will in all places, as the *Græcians* did after long variance embrace that joyfull ἀμνηστία agreed on, for good of all, not for fashion sake, as among heathen, but for conscience sake, as among such, which truly know, and feare God, who is author of Vnity, and but one God: that so there bee henceforth, a perfect, and perpetuall establishment, according *to the lawes of Medes, and Persians, which may not, nor cannot be altered*; remembering, *inimicitias mortales,*

mortales, amicitias immortales eſſe debere.

Only yet I would ſet before all mens eyes that worthy ſpeech of the renowned *Tullus Hoſtilius* King of *Romanes*, in the reconcilement of Rome, and Alba, and repreſented unto us in uniting England, and Scotland by our two gracious Soveraignes, *Quod bonum fauſtum, fœlixq; ſit populo Romano, ac mihi vobiſque Albani, populum omnem Albanum, Romam traducere in animo eſt: Civitatem dare plebi: primores in patres legere: unam urbem: unam remupb. facere: &, ut ex uno quondam in duos populos diverſa Albana res eſt,*

ſic

ſic nunc in unum redeat. And now alſo concerning the name, I recite only a Poeticall fable, yet moralized, no fable: That when *Neptune* and *Pallas* did ſtrive, whether of them ſhould give name to *Athens*, it was agreed, that he, or ſhe ſhould name the City, who could bring the beſt gift for common good. Wherefore *Neptune* did ſtrike the Shore, and it brought forth an horſe, fore-ſhewing that *Athens* ſhould bee warlike: but *Pallas* gave the City an Olive, ſignifying peace, and that the City ſhould flouriſh by peace: whereupon, peace being more profitable

ble than war, *Neptune* was enforced to yeeld his intereſt; and *Pallas* gave the name. Oh how bleſſed are the peace-makers? How beautifull are their feete? How glorious, and joyfull the light of their countenance?

—pax optima rerum,
Quas homini noviſſe datum eſt; pax una triumphis
Innumeris potior. K. *James* firſt Dove-like brought the Olive branch, ſhewing that the waters were abated, anger appeaſed, dangers eſcaped, ſorrows fled, and that ſalvation and joy entered the Arke of Great Britaine.

And

And it is and hath long been his most sacred Majesties desire to encrease and establish the Vnity of both Nations, happily begun by his father King *Iames* of blessed memory; wherefore let it be the daily prayers of all true Subjects, that God in mercy will still continue the same, to his Majesty and his posterity for ever.

FINIS.